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The New Horoscope of Missions

The New Horoscope of Missions

By JAMES S. DENNIS, D. D.

Author of "Christian Missions and Social Progress," "Centennial Survey of Foreign Missions," and "Foreign Missions After a Century"

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The John H. Converse Lectures on Missions

Being the First Course on that Foundation, delivered at the McCormick Theological Seminary, Chicago, Illinois, November, 1907.

To the Reverend

James G. K. McClure, D.D., LL. D.,

President of the McCormick Theological Seminary, this volume is inscribed as a tribute of high esteem and sincere friendship.

PREFACE

THE immense significance of the missionary enterprise not only as a religious ministry to mankind, but as a fruitful source of beneficent helpfulness to the world, is claiming the attention of the Church and the general public as never before in Christian history. The cause of missions seems to be finding itself anew in the hearts of Christ's followers, and to be invoking a sane and intelligent appreciation on the part of the universal Church, to an extent which justifies a well founded assurance of the coming expansion of Christendom to world-wide proportions.

In the lectures which form the subject matter of this volume an attempt has been made to summarize from a missionary point of view the significance of the new era which has come with such startling suddenness in the contemporary history of nations long

regarded as non-progressive and negligible. There is a mingling of promise and portent in the present outlook, and especially there is a call to the Christian Church the historic import of which has probably never been surpassed in any age of human progress.

The "New Horoscope," if read aright, may be regarded as portraying an enlarged missionary outlook, manifested in the awakening world-consciousness of the Christian Churches, and the providential significance of the opportunity abroad. It may be interpreted as voicing the claims of the universal kingdom of God in this critical hour of its history, and as pointing to the signs of a larger loyalty to the comprehensive aim of the Gospel, to a deeper consciousness of power which has come to the Church in its cosmopolitan environment, and to the irresistible evidence which we have in our present day that He is with us "alway, even unto the end of the world." The moral uplift which missions are bringing to the nations, their value as a racial asset in the progress of mankind, their efficacy in hastening that

reign of righteousness—individual, social, and national,—for which the good of all ages have prayed and toiled, and the significant impulse to unity which they are giving, may all be included as clearly written in the scroll of destiny which the missionary progress of the twentieth century is swiftly unfolding before the vision of Christian faith and hope.

The author has ventured to include as an appendix an address delivered at the Parliament of Religions, on "The Message of Christianity to Other Religions," since it deals with a theme which is of permanent missionary interest, and toward which many thoughtful minds, in our day, are turning in a spirit of wistful inquiry.

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LECTURE I

A NEW WORLD-CONSCIOUSNESS

The Christian Church is slowly coming to its right mind. For proof, we note how hostility has effervesced in suspicion, and suspicion has changed to indifference, and indifference has become interest, and interest has leaped into loyalty, and, finally, loyalty has been transformed into a notable pride in the fruits of the toil of a singular type of man. We have known too little of him. We ought to know vastly more of him and his works. This man is unique among men. He swings down the centuries with a free and powerful stride. His right to the path he has not allowed any one long to dispute. He claims to have but one business, and to breathe but one consuming passion. He is a messenger of the King of kings, and has his eye on the uttermost shores of earth.

The missionary has always had his eye on the nations of the future. He has never failed to divine the regnant qualities that lie latent in certain races. He must needs work for the distant goal of the kingdom through those peoples, who, by reason of their rapid growth, their instinct for expansion, their industrial supremacy, and their masterful ability in government, and the long call of God, are to control the next half hundred and the next half thousand years. He is after the masters of men, to bring them to the Master of all.

We dare not get away from this view of the world-movement. The missionary is in line with the thought of a universal Gospel. He links hands with the Master in His closing words in St. Matthew's Gospel; he grasps the hand of St. Paul in Athens; he echoes St. Peter's hope of the new world in which dwelleth "righteousness"; he anoints his eyes with the apocalyptic splendours of Revelation: "The kingdoms of this world are become the kingdom of our Lord and of His Christ."

—*Prof. Richard T. Stevenson, Ph. D.*

LECTURE I

A NEW WORLD-CONSCIOUSNESS

THE missionary ideal of Christianity is impressive in its simplicity, and almost startling in its grandeur. Its aim is to win the world for Christ. Nothing less than this will satisfy the heart of our Lord, or be accepted as an adequate discharge of His great commission. It becomes, therefore, the plain duty of the Church to aim at world conquest. It is her privilege, as well as her inspiration, to cherish the ideal of universal dominion, to cultivate a certain world-consciousness as a spiritual atmosphere in which she can dream and hope and serve. This can always be done without any disloyalty to the claims of parochial duty, or the exactions of a local consciousness. The Church must never fail to discharge faithfully the obligations of her

immediate environment, but at the same time her sympathies should be world-wide, and the goal of her destiny should be nothing less than world victory. The statement that the Church belongs to all ages would hardly be questioned. Have we not quite as good reason to regard this age-long institution as belonging to all races and all lands? Her home is in the Christian hearts of all the centuries, and, for substantially the same reason, her native air is the encircling atmosphere of the whole planet.

The deeper, larger, nobler consciousness of Christian discipleship can never be content with narrow or provincial limitations, and this for very much the same reason that national citizenship can never be bounded by a state line, or confined within county or municipal limits. Patriotic citizenship demands a consciousness which reaches to the utmost boundary line. Christian discipleship, if true to its higher significance, cherishes a world-consciousness as broad as humanity, and as far-reaching as the love of Christ.

The sense in which I shall use the expression world-consciousness in this lecture may need further explanation. In its more general and secular aspects it cannot be regarded as a new experience in human history. Great conquerors have often felt the thrill of it, and, fascinated by its allurements, have followed hard after the prizes of militant ambition. Great empires have caught the inspiration of it, and have nourished those ideals of destiny to which it has given birth. Great statesmen have yielded to its sway, and under its impulse have outlined their imperial programmes. In the projected Holy Roman Empire of the Middle Ages we have an illustration of the blending of political and ecclesiastical ideals of universal rule under supposed theocratic auspices. In modern times, however, the development of national consolidation and colonial expansion, which is represented in the so-called Great Powers of Christendom, has checked somewhat the ambitious suggestions of imperial aspiration. This balance of rival nationalities has therefore proved a quieting influence to other-

wise aggressive programmes of all-inclusive expansion.

Happily, this colonial relationship, with the measure of world-consciousness which it implies, has been in many instances, although with some dark and dismal exceptions, an undoubted benefit to backward and undeveloped races. It has brought to many disturbed portions of the earth the boon of orderly government; it has introduced administrative training; it has banished degenerate and cruel customs; it has introduced educational facilities, modern methods of transit and communication, and has established valuable philanthropic agencies. It has, to be sure, in some respects proved disastrous to native industries; yet at the same time it has opened new and wide commercial doors, and created a demand for industrial employment far more remunerative and expansive than the old lines of toil could ever promise. This impulse of colonial expansion, including as it does the necessity of race contact, is regarded by Mr. James Bryce as involving some of the most momen-

tous questions of our times, and in his Romanes Lecture of 1902, on "The Relations of the Advanced and the Backward Races of Mankind," he deals with it with statesmanlike insight and humane sympathy.

There are, however, certain aspects of modern world-consciousness which are more germane to our subject than any which are identified with either politics or commerce, and which cannot be classed with schemes of colonial expansion or military conquest. I mean that perspective of the world outlook which may be described as the growth of a spirit of universal brotherhood, the increase of a tendency to racial rapprochement, the awakening of a sympathetic interest in the social betterment of alien and distant peoples, and the cultivation of friendly relations between nations, when there appears to be little else than a common humanity to cement the tie. We may include also the better mutual understanding of races hardly acquainted with each other a few generations ago, the intellectual and scholarly rapport which has resulted from research and intercourse, and

the mutual enlightenment which has followed upon travel and observation. Then, there are the more or less official visits of high functionaries, government commissions, or private parties, arranged for the express purpose of making a serious study of the institutions and the social and industrial life of other nations. These may all be considered as aspects of a world-consciousness which is based, to a noticeable extent, upon the conviction that as nations and races we are members one of another. The oneness of Christians in Christ, and in each other as members of Christ's body, while it is a supreme illustration of spiritual brotherhood, is not after all the only example of the unity which binds man to his brother man. The unfoldings of modern history indicate with a new and startling emphasis that we are linked one to another, as men, as races, as nations, as factors in the world's progress, as workers together with God in the historic development of human life and destiny, and as members of one great human family.

We have approached now to that partic-

ular phase of world-consciousness which has always been characteristic of Christianity, but at the present time is rapidly assuming a commanding and prominent place in the spiritual economy of the world's higher life. I mean that unique interest of the Christian heart in the heart-life of man throughout the earth, which we are accustomed to designate by the general title of missions. It may be further described as a desire to distribute everywhere the universal blessings of the Gospel of Christ, to impart to all races the good news of that great and glad fact of the Incarnation, to introduce Christ in the immanence of His marvellous indwelling into the consciousness of universal humanity, to minister in His name to the race—the whole of it—which He came to save, to make the love of God in Christ a part of the experience of all the sinful and lapsed millions of mankind. Can we dream of anything nobler and finer than this divine commission which our Lord gave to His Church? Is there any exploit of chivalry, any glory of military achievement, any attainment of scholarship, any

service of culture, even any height or depth of patriotic or humanitarian sacrifice, which can compare in simple beauty, grandeur, and worth with this superb ministry, in God's name, and at Christ's command, to the soul life of humanity? It is just this which is back of the Incarnation; it is just this which is enfolded in the mystery of the Cross; it is our Lord's outstanding command at the close of His earthly life; it is destined to be the crowning triumph of His eternal reign. Earth and heaven wait for its consummation, and long for the exultant joy of its achievement.

This world-consciousness has in some measure taken possession of all alert and earnest students of the religious progress of the times. Those who expect to serve in the ministry must have felt its power and inspiration; those who may have already committed themselves to service in the foreign field will find their minds and their hearts adjusting themselves more and more to its absorbing, yet happy, thraldom. Every earnest worker for Christ in this luminous

age of the kingdom has, with more or less distinctness, his vision of the world for which Christ died, and hears the many-voiced call of that great deep of humanity, whose restless tumult awaits the calming voice of Him who alone can say to its troubled moanings, "Peace, be still."

We should never forget that this cosmopolitan spirit and purpose of the Gospel —this vivid consciousness of a world mission —has been bequeathed to us as a direct and authorized inheritance from our Lord. It is writ large in what we may count as His last will and testament. He introduces it with a solemn fervour, as if He had said: "In the name of God, Amen! Go ye into all the world, and preach the Gospel to every creature." Have we noted carefully how fully this large-hearted interest in all mankind can be discovered in the aspirations and aims of Christ's own life? When He ministered to that Roman centurion, and exclaimed: "I have not found so great faith, no, not in Israel," He immediately added, as if giving utterance to a gladdening and com-

forting thought that suddenly took possession of His mind, "and I say unto you, that many shall come from the East and West, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." Upon another occasion, the Greeks who "would see Jesus" were no doubt kindly and graciously received, just as in after years He welcomed to the Christian fold, at the hands of His disciples, "devout Greeks not a few."

Recall, moreover, His broad and untrammelled commission to carry the Gospel to the Gentiles: "For so hath the Lord commanded us," reports Paul, "saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth." How explicit, how unmistakable, how characteristic of the mind of Christ! In that last tender prayer for His disciples, recorded in the seventeenth chapter of John, mingled with His affectionate remembrance of those whom He loved then in the flesh, are these significant petitions: "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they

all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us: that the *world* may believe that Thou hast sent Me." We seem to have fallen into a complacent habit of applying to ourselves these affectionate references to outside believers, or at least limiting them to Christendom as we know it, as if we Gentiles who up to our present year of grace have become Christians are the legitimate heirs of the promises to the Gentile world; but could we have searched the consciousness of Christ when He spoke of "them also which shall believe on Me," is it not more than likely that we should have discovered that His generous thought extended to all ages and all races?

This universal significance of the personality and work of Christ may be properly deduced also as a necessary inference from the fact that, being a revelation of the Father, He may therefore be regarded as representing in the range and intent of His service to man the universal love and the impartial sympathy and tenderness of Divine Father-

hood. The full import and the inclusive purpose of the Incarnation may thus be interpreted in terms of a universal Fatherhood. "He that hath seen Me hath seen the Father," Christ declares, and we may not hesitate, therefore, to read into our Lord's attitude to the world the implications of a heavenly Father's love for all His children. We have, moreover, Christ's own interpretation of this thought, when He says, in His Sermon on the Mount: "That ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." The very purpose of Christ's coming was to fulfill the ancient promise of God the Father, that in Abraham "shall all families of the earth be blessed."

We may note also another word of Christ, which identifies the world-significance of His mission not only with the divine Fatherhood which He revealed, but with the Holy Spirit whose coming He announced: "But ye shall receive power," He said to His disciples

just before His ascension, "after that the Holy Ghost is come upon you : and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." It was the same Holy Ghost who said a little later, at Antioch : "Separate Me Barnabas and Saul for the work whereunto I have called them." Is it not manifest that in Christ's magnificent outlook over all ages and all races, "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female : for all are one in Christ Jesus" ? We find this sympathetic and large-hearted attitude toward all mankind further accentuated in that favourite title, "the Son of Man," which He seemed to love to apply to Himself.

Christ Himself has thus given the initial impulse to universal Christian missions. When the world knew nothing of any imperial ideal which was not born of military ambition, representing the lust of power, the spoils of ruined nations, and the thraldom of subject peoples, Christ was cherishing that unique and marvellous conception of a

universal empire of love, in which all men were to be brothers, the imperial bond being attachment to His own kingly personality, and the supreme ideal of service being to link all men to Him, that they might eventually share with Him in the glory of a transformed and godlike humanity. His ideal was cosmopolitan ; His programme was coextensive with the earth ; it included all races ; and the express purpose, for the fulfillment of which He has promised, " Lo, I am with you alway," is that the scattered nations and the wandering tribes of men should be brought into oneness in Him.

The thrill of that world-consciousness lingered in the Church, and wrought with power, until it brought the Roman Empire under the sway of the Cross. In spite of the fact that a world-embracing missionary purpose failed to maintain its leadership, it has never lost its hold upon hearts that were linked by spiritual bonds to Christ. It wrought in those early missions in the British Isles, in the days of Columba, Augustine, and Paulinus ; in medieval efforts

to convert pagan Europe, through the services of Ulfilas, Severinus, Columbanus, Willibrord, Boniface, Ansgar, and others; and again, in the days of Cyril and Methodius, among the Slavs. It was the inspiration of St. Francis of Assisi, of Raymond Lull, of Hans Egede, and of the heroic and devout Moravians. Heurnius was in the Dutch East Indies in the seventeenth century; Ziegenbalg, Plütschau, and Schwartz were in India early in the eighteenth century; and we come at length, just as the nineteenth century dawns, to that hero of modern missions, William Carey.

It is interesting to read of that humble cobbler's shop, immortalized now in the history of missions, and of that rude map of the world made by Carey's own hands, and hung in full view of the industrious workman, seated on his bench, at Moulton. It is inspiring to think of those marvellous dreams of Christian duty to the nations, as he toiled on amid the throes of a deepening world-consciousness, and of the convictions he cherished concerning the debt of the

Church, and his own personal duty to the unevangelized races. He seemed to realize what many, even in our day, are slow to recognize, that there is no great organized movement in human history, and no relationship of trust and responsibility, which has a better right, or a more direct and supreme authorization, to cherish a world ambition, and plan for a world victory, than the Church of Christ, the world's Redeemer. Carey's busy hands were at that time still at work on the rough shoes of a rustic community; yet, in the light of his subsequent life and influence, can we not easily picture him as even then shaping with noble earnestness of thought and purpose the footwear of that great army of missionaries, shod with the "preparation of the Gospel of peace," who, following his example, were to tread the highways and byways of distant lands, on their errands of enlightenment and love?

The dimness of the world-consciousness of some of the leading minds in the ministry of that day was revealed in the reproach heaped upon Carey, when he ventured to suggest as

a subject for discussion at a meeting of clergymen held at Northampton, in 1786, "whether," to quote his own words, "the command given to the apostles to teach all nations was not obligatory on all succeeding ministers, to the end of the world, seeing that the accompanying promise was of equal extent." Listen now to the rebuke of the Chairman, in reply to Carey's suggestion: "You are a miserable enthusiast," he exclaimed, "for asking such a question. Certainly, nothing can be done before another Pentecost, when an effusion of miraculous gifts, including the gift of tongues, will give effect to the commission of Christ, as at first." Carey was chagrined, but was not daunted, and by no means silenced.

It is right, however, that we should note just here, while giving due honour to Carey, that no such preëminence should be assigned him in this matter as to regard his as the solitary mind which had pondered this great theme, and given expression to missionary convictions in the centuries preceding the nineteenth. The story of medieval missions,

as we have seen, disproves this, and so also does the undoubted missionary spirit noticeable in the plans and hopes of many of those who sailed westward to American shores in our colonial days, and even still earlier in the minds of some of the most distinguished explorers in the preceding age of discovery. The formation of the "Corporation for the Propagation of the Gospel in New England," in 1649, the "Society for Promoting Christian Knowledge," in 1698, the "Society for the Propagation of the Gospel in Foreign Parts," in 1701, the "Danish-Halle Mission," and the Moravian awakening, in the early part of the eighteenth century, of which we have already spoken, all furnish evidence of a living missionary purpose in many hearts.

To Carey, however, belongs the distinction of enlisting, in the face of many discouragements, the sympathy and coöperation of his Baptist brethren in organizing the first of the great English societies for the explicit purpose of propagating the Gospel among the heathen. He was an example of Christian world-consciousness when there were few

indeed who cherished generous convictions of evangelistic duty to the race. His stirring watchword, "Expect great things from God; attempt great things for God," was uttered first in the sermon he preached at Nottingham, in May, 1792, and was acted upon in the formation of the Baptist Missionary Society at Kettering, on October 2d, of the same year. The organization of the London Missionary Society quickly followed, in 1795, of the Missionary Societies of Edinburgh and Glasgow, in 1796, of the Church Missionary Society, in 1799, of the British and Foreign Bible Society, in 1804, and of the Wesleyan Methodist Society, in 1813, although the Wesleyans had long been engaged in mission work before their formal organization. Our American Board of Commissioners for Foreign Missions was founded in 1810, and we shall soon celebrate its centennial.

The close of the eighteenth, and the beginning of the nineteenth centuries, represent an era of struggling world-consciousness in the Christian churches, which may be counted a worthy historic supplement to the Day of

Pentecost. It was a dim and far-off echo of that Macedonian call which summoned Paul into Europe, and it has proved an epoch-making experience in the history of Christ's universal kingdom. The movement has gathered headway slowly, amid timid, apathetic, and curiously perverse hindrances, but it has moved on with unflinching persistency, prayerful constancy, and staunch loyalty, until it may fairly be said to have won over the nineteenth century, and to have entered the twentieth with cheering prospects of steady advance. The prayers and songs of its friends and converts now follow the sunrise round the earth every day of the year. There was an average of at least 2,600 communicants admitted to Christian churches in mission fields every Sunday of last year. We could have taken possession of one of our large church edifices, and packed it to the doors morning and afternoon every Sabbath for the past twelve months with a fresh throng of communicants at each service, claiming their places for the first time at the Lord's Table. If you could have slipped

into some quiet seat in the gallery at any one of those services, and gazed upon that hushed and reverent assembly, strangely varied in colour and garb, but one in hope and tender love to your Saviour and mine, would you not have found your heart in thrilling sympathy with Christ's joy, and cheered with glad assurances of His victory? Would it be easy, do you think, for the next globe-trotting man-of-the-world to paralyze your faith in missions, and convince you that he was a walking oracle concerning something about which he knows practically nothing?

One of the things in which our young century takes particular pride is that it is up to date; it would be horrified to be found behind the times; it is very much offended if it is pronounced slow. We speak with fine scorn of a dead medievalism, and contrast its musty dullness with the refreshing novelty of modern conditions. This is often much emphasized, and in many respects justly so, as an offset to the extremes of scholastic dogmatism, as a caviat against the vagaries of fantastic tradition, and as a be-

coming attitude of receptivity toward the now illuminated realm of scientific research. The world in a thousand ways has moved leagues onward out of medievalism; but there is one aspect of happy discovery and alert appreciation of the signs of our times concerning which the movement has not kept pace with the advance in other directions. It is hard even now to kindle a sustained enthusiasm on the subject of missions. The new knowledge in every other department seems to grow apace, to receive a hospitable welcome, and often to attain a dominant influence in its own special sphere, while the interests of the kingdom at large are looked upon by many as a negligible quantity. It is seemingly not so much the duty of the up-to-date scholar to know the present outlook in missions as it is to know the latest developments in theology, in criticism, in science, or in social theories. The otherwise alert and well-informed student may entertain very inept and inexact views on the subject of mission duty and progress, and yet be highly esteemed in educated lay

society for scholarship and intelligent modernity, and be counted as only very mildly aberrant and retrograde in the clerical ranks.

We must not, however, allow ourselves to become pessimistic; there are aspects of the missionary enterprise in our day which are as cheering as they are notable. Its friends throughout the Church are more intensely loyal than ever; they are constancy itself, devoted, unwavering, responsive to Christ's command, loving His leadership, and joyously consecrating themselves to His service, in the hope of contributing to the extension of His kingdom. I doubt if there is any firmer or more tender bond between Christ and human hearts than that mystic sympathy which exists between our Lord and His faithful helpers in winning the world to Himself. No one, unless he be historically blind and coldly ungrateful, can fail to appreciate the service rendered during the past century by the loyal friends of missions in so cheerfully supporting the cause during its sluggish and unfruitful pioneer years. They have led the Church on with a devotion and liberality

which have been undaunted by difficulties, and unwearied by halting and disappointing progress. We have come to these golden years of opportunity as the result of their fidelity. Their patient prayers, their unfaltering faith, and their unfailing gifts, have made our present outlook, and our present privileges possible. Let us give them all honour as the founders and patrons of a new era in the history of the Church, and as worthy labourers together with God in the general progress of enlightenment and civilization in the world.

It is our privilege at the present moment to note the signs of a rising tide of world-consciousness which is flooding young hearts throughout the Church with a fresh enthusiasm for universal missions. Is it not true that no great vitalizing and inspiriting force in the religious life of Christendom can be organized in our time without instinctively expanding itself into world-wide activities? The Young Men's Christian Association has entered the foreign field with enthusiasm and marvellous efficiency; the Young Women's

Christian Association is responding with intense and beautiful devotion to this call of distant need. The World's Student Christian Federation may almost be regarded as a foregleam of the "Parliament of Men." It has recently (April, 1907) met for its biennial conference at Tokyo—the first international gathering ever held in the Far East. The Student Volunteer Movement was organized for the express purpose of enlisting recruits for missionary work in every corner of the planet. The Young People's Society of Christian Endeavour has its banners inscribed in every great language of the earth; and we may say substantially the same thing of the Epworth League, the Luther League, the Baptist Young People's Union (at least in its special courses of mission study), and all the various brotherhoods, orders, seminary alliances, and children's unions. The Sunday-school also is rallying to the missionary call. At the recent convention in Rome the duty and privilege of universal missions became a note of power. The watchword of the whole gathering in its attitude to

the kingdom seemed to be, "Regions Beyond."

Our universities, as Yale, Harvard, and Princeton, are identifying themselves with some specialized form of service in mission lands. The Young People's Missionary Movement, in which various denominations coöperate, is interesting many thousands of the young, and also of the old, in a comprehensive study of foreign fields. Its conferences, its Mission Study Classes, and its carefully prepared text-books, chiefly on foreign missions, are useful accessories to the cause. The Laymen's Missionary Movement, recently organized, while not confined to the younger element, is alert with the vigour of youth, and is significant as representing a desire on the part of the lay membership of the Church to participate more intelligently and helpfully in an interdenominational support of foreign missions. The Foreign Missionary Convention for Men, held at Omaha, Nebraska, under Presbyterian auspices, in February, 1907, was characterized by a spirit which promises a new

era in missions. A like enthusiasm was manifested in the Protestant Episcopal Convention held at Richmond in October, 1907, and especially in the remarkable Men's Foreign Missionary Convention, under the auspices of the Presbyterian Board, held at Philadelphia in February, 1908. The various Mission Study Classes for the young (a new and surprisingly successful effort to awaken interest in the foreign work) seem to be devouring mission literature with astonishing avidity; while every summer brings an enlarged list of schools and conferences for mission study, scattered over this country and Great Britain. That unreality which has so long shadowed and hampered missions in the minds of many good people is coming to an end. To the finer Christian consciousness of our times, missions, both at home and abroad, are becoming more and more the real thing in the religious history and prospects of the world.

The fact is that the young, alert, impressionable element in the religious life of our day cannot be kept out of the world arena.

There is something inspiring and fascinating in this all-round-the-earth campaign for the Master which captivates the imagination of young enthusiasts. Long ago the Bible and Tract Societies were busy in the many strange languages through which we have access to the minds and hearts of men; and then the vast missionary enterprises of the Church, what a story of consecration they represent during all the past century! How they have gained in momentum, power, extent, and victorious advance, until the brightest and most triumphant annals of Christianity in our present time are written in foreign missionary achievements! The Church has been slow to recognize this; it has seemed incredible that Christianity is being vindicated and honoured by its progress in mission fields even more than by its advances in Christendom. I believe that I am quite within the bounds of truth in saying this. Each ordained foreign missionary of the northern branch of our American Presbyterian Church had an accession of thirty-four communicants opposite his name,

in 1906, while each minister in the home field of the same Church had ten. A church life which honours foreign missions and refuses to be self-centred, has been demonstrated by experience to be the safest, soundest, most wholly loyal, and most richly self-rewarding policy which a Christian congregation can adopt. Local interests, however pressing and exacting, will never be neglected by Christians who love the universal kingdom of Christ.

A further interesting feature of this new world-consciousness of which we are speaking is the changed estimate which the Church is making of the value of Christian fellowship with alien races. There was a time, not so very long ago, when the sentiment of pity was in the forefront as a very prominent feature of the motive which inspired missions. The missionary appeal was largely emotional, laying much stress upon the duty of compassionate ministry to a suffering and doomed world. Missionary service was regarded as a kind of slum work among sunken, degraded, and altogether degene-

rate races. We would not say one word to disparage the influence of compassionate sympathy as a helpful stimulus to missionary zeal, nor would we question the dire need of non-Christian races for the Gospel of Christ, but we would call attention to the fact that missions are no longer merely a helping hand held out to save sinking races, who were regarded as of doubtful value even when pulled out of the depths of their decadence. A new appreciation of the value of these neglected nations is taking possession of the Church. A more intelligent judgment has been formed of their capabilities, their powers, their capacity to aid and coöperate in the upbuilding of Christ's kingdom. They are beginning to be appreciated for what they are in themselves, and for what they may become, as fellow-labourers in the kingdom of God. The contribution they may make to the vitality, the resourcefulness, the spiritual charm, and the courageous loyalty, of the Church is more fully and gladly recognized than ever before. "It is impossible," writes Professor Gwatkin, "that the new-born

energy of Japan should never have anything better to teach us than the mere craft of war. The ancient wisdom of India may well have a new career before it. . . . More than this, I can well believe that some of the noblest work of a not distant future may come from peoples on whose ancestors we ourselves look down as proudly as of old imperial Rome looked down upon our own." Who would have thought a generation ago that England would ever seek an alliance with Japan? Who can measure now the immense increment of vigour and hopefulness which Christianity would derive from an alliance with the great nations of the East, when they shall become loyal to Christ, and consecrated to the extension of His kingdom? The subject is one of such present-day interest that a recent extended volume, entitled, "Mankind and the Church," makes a formal attempt to estimate the potential contribution of some of the great non-Christian races to the fullness of the Church of God, when they shall have been brought into the kingdom.

There is still another aspect of modern missions which, though it can hardly be classed under world-consciousness, is nevertheless surely akin to it in the sphere of church life and ecclesiastical progress. We refer to the interdenominational consciousness which has sprung up in missionary circles abroad, and has no doubt quickened and encouraged the plans for federation and the movements for practical coöperation among the Churches of Christendom. Very manifest progress in the direction of church unity is involved in the recent successful Conference on Church Federation and Interdenominational Coöperation. This has resulted, as we all know, in the organization of a permanent representative committee, with instructions to plan for further advances in the cultivation of a deeper consciousness of brotherhood. The missionary in the foreign field has confessedly set the pace in this new and happy rapprochement in church fellowship at home. There is something cosmopolitan, large, and fine, after the pattern of the one eternal kingdom, in this

union of hearts, this simplification of aims, this conservation of forces, this concentration of power, which are represented in the federation movement. If we are all, speaking with the reverent boldness of Paul, "workers together with God," why can we not be partners with each other in a sympathetic, harmonious, coöperative, and mutually helpful service for the glory of His kingdom, and the good of our fellow men? The recent Centennial Conference at Shanghai was marked by a remarkable exhibition of the strength and depth of that spirit of unity which is beginning to dominate missionary hearts, and large plans were made for practical coöperation and future harmony in the organized development of a Christian Church in China. There is surely what we might call a new ecclesiastical consciousness both at home and abroad, in this growing spirit of fraternization and coördination of service. We shall have something more to say on this special aspect of our subject in another lecture, so we will not deal with it at any length here.

What is needed in the Church at home in our present generation is a large apprehension of the unprovincial, world-comprehending, race-inclusive character of the kingdom of the Son of Man. The great missionaries of the Church have ever been moved by profound recognition of the world-conquering destiny of the Gospel, and so the missionary Church of the present must cultivate and cherish with devout enthusiasm a sympathetic understanding of that all-generous impulse which dominates the mind of the world-conscious Christ. Paul was ever dreaming and planning an extended, and yet more extended programme on behalf of Christ's kingdom ; so the missionary Church of this unrivalled age of opportunity should be casting out its lines, making and extending its itineraries, and, in the person of its missionary representatives, taking its passage to the uttermost parts of the earth. A church, even a single individual church, which in our day is content to delimit its frontiers, confine its sympathies, and narrow its life, to its local environment, may per-

haps, if it long survives, be a useful provincial instrument, but it is sure to lose its place of honour in the history of the larger life and the imperial advances of the eternal kingdom. If a church desires a grateful recognition in the consciousness of our Lord, and an honourable place among present-day instrumentalities for the spread of the kingdom, it must at least consecrate a measure of its sympathy, its liberality, and its prayer, to the furthering of the world purposes of the Redeemer.

Where is the true man's fatherland?
Is it where he by chance is born?
Doth not the yearning spirit scorn
In such scant borders to be spanned?
O yes! his fatherland must be
As the blue heaven wide and free!

Where'er a human heart doth wear
Joy's myrtle-wreath or sorrow's gyves,
Where'er a human spirit strives
After a life more true and fair,
There is the true man's birthplace grand,
His is a world-wide fatherland!

Where'er a single slave doth pine,
Where'er one man may help another,—
Thank God for such a birthright, brother,—

> That spot of earth is thine and mine!
> There is the true man's birthplace grand,
> His is a world-wide fatherland!

Politically it is difficult for Christendom to adjust itself to the world point of view, for we belong to different and scattered nations, and there is no universal State; it hardly exists even as a political ideal. There is something almost eccentric in any one declaring himself a citizen of the world, and priding himself on the dignity of belonging to the planet. Religiously, however, it should not be a strange and forced attitude to regard ourselves as disciples of a world religion, subjects of a universal kingdom, citizens of a spiritual commonwealth, without material boundaries or racial limitation. Our religion is intended to be universal; it is given to all humanity, and its purpose, its destiny, is to draw all men into unity of faith. The heaven where we expect to spend our eternity is a place of many mansions, and a haven of many souls. World-consciousness is natural to the Christian. Are we right, it might be asked, in calling this a new world-conscious-

ness in the experience of the Church? No, it is not new if we consult the mind of Christ, and search the deeper significance of all the prophetic interpretations of what the kingdom stands for. In every age, too, there have been leaders, and men of spiritual insight, who have cherished the ideal of a redeemed race, and toiled for the upbuilding of a universal kingdom. It is new rather in the reach and power of its present sway over Christian hearts, in the recognition it is claiming, in the facilities it can command, in the programme it outlines, in the prominence assigned to it in the thought of the Church, and in the shaping of practical plans for growth and expansion.

The time has come when the humblest disciple of the Church, the smallest giver to mission funds, the most obscure member of Christ's body, as well as those who occupy responsible positions, and give out of abundant means for the furtherance of the cause, have all open before them, if they will, the pages of the world-wide record of mission progress. Into the most modest and shrink-

ing soul among Christ's people, in the quiet hours given to the perusal of some bright and interesting missionary magazine (and there are many such at the present time), or the study of some favourite missionary biography, or stirring story of heroism and unselfish toil, there can come a consciousness of the world's need, a knowledge of mission progress among the nations, and a devout and sympathetic prayerfulness for the world's redemption, which it was hardly possible to attain until within recent decades. Into many lives not favoured with the privilege of higher education has been introduced an element of culture, an experience of soul expansion, through an awakened interest in world missions. Here is the opening, we may say, of a new era of world-consciousness, which spreads ennobling and broadening themes before the minds and the hearts of the entire membership of our Christian Church, if they will but turn their attention to the fascinating story it unfolds.

It is not difficult for us to recognize the fact that the United States at present has a

new and vivid consciousness, politically and commercially, of the existence of Japan, and so all Christendom has awakened to a new relationship not only to Japan, but to China, to India, in fact, to all Asia and Africa. Nations are realizing as never before the responsibilities of empire. Christian England is becoming more conscious than ever of the growing urgency of her religious duty to the hundreds of millions within the boundaries of the Greater Britain. A little volume recently published, entitled, "Church and Empire," is all aglow with the imperial call to the Church of England to dedicate herself anew to a strenuous service beyond the seas. A similar spirit is surely beginning to inspire the larger Christendom, awakening in all our churches a new consciousness of nations and races ready for the touch of the universal Gospel, responsive to the call which summons them to a nobler career, and beginning, dimly perhaps, to discover a new vision of destiny. The Church is lifting up her eyes and making a fresh discovery of the fact that world-fields are already "white to the harvest."

It seems to be a time when those who are, or those who intend to be the pastors and spiritual teachers of souls should covet the inspiration and cheer of a full knowledge of God's wonderful workings in the world, and open their hearts to the comfort and strength which familiarity with missionary advances will give. Let us all cultivate the historic spirit, keep in close touch with the large heart of Christ, and the majestic plans He cherishes. Let us receive into hospitable minds and welcome with responsive feelings, the tidings which greet us on every hand of the progress of Christ's kingdom in the world. It will cheer our hearts, and give us an unfaltering courage in the midst of perplexing difficulties and arduous toils, to maintain an intelligent and ever deepening interest in the larger vision of the kingdom, and an ever growing consciousness of the certainty of its coming victory.

LECTURE II

STRATEGIC ASPECTS OF THE MISSIONARY OUTLOOK

"The world generally seems a long way from conversion—thus it appears to the carnal eye; and yet the heathen nations everywhere are white breadths ready for the sickle. The Jews thought the Samaritans very unripe, and yet Christ showed how ready they were for the richest blessing, and we see the same in the Acts of the Apostles. The Samaritan woman represents susceptible heathendom; and her nation itself was typical of the great pagan nations of to-day. The Samaritans had their temples, festivals, scriptures, as India and China have to-day—a strange jumble of truth and error, spirituality and necromancy, was their religion, as is the current religion of the Chinese, Japanese, and Hindu. And yet He who knew what was in man, to whom all hearts are open, saw these Samaritans bending like bearded grain for the harvester.

The world waits for the Church to go in and gather the living corn. Do you ask where is the sowing? It is done. The New Testament represents the Church as a reaper, not as a sower; Christ is the Sower. He moves in His Spirit among the million, scattering living germs in the red furrows of human hearts, and the Church is to follow, reaping where it has not sown, gathering where it has not strawed. Do you ask where the ripening forces are? They have done their work already. The sun acts where it does not shine. The roots of trees are vitalized by the sunshine, although they are not bathed in it! So, in the kingdom of souls, the Light of the World acts where He does not manifestly shine. We are not waiting for God; God is waiting for us, and the harvest is spoiling through our sloth and unbelief."—*W. L. Watkinson, D. D., LL. D.*

LECTURE II

STRATEGIC ASPECTS OF THE MISSIONARY OUTLOOK

THAT these times in which we live are making history of extraordinary interest and large constructive portent is a statement which few would be inclined to question. We are living under the pressure of great responsibilities, in the presence of serious problems, and with mighty issues hanging upon the decisions we make, and the action we take. It is an era of rapid progress and swift changes in almost every department of the world's activities. The alertness of the times is wonderful. Statesmanship feels the tension and strain of its duties, and keeps closely in touch with changing world conditions; the intellectual life of our age is keenly responsive to the new light which is illuminating the scientific, artistic,

and cultural progress of our day; the inventive genius of our age is giving itself with unwearied diligence to the study of the secret forces of nature, and not even the faintest gleams of light are regarded with indifference, or allowed to pass without searching scrutiny. The signs of the times in all departments of knowledge, in every realm of practical endeavour, and in every sphere of commercial and industrial activity are closely inspected and carefully analyzed by those who are watchful for opportunity, and ambitious for success. Much more might be said of this general tenor concerning the growing intensity of life, and the broadening interests of culture and intellectual application in this our day.

In connection with the subject we have in hand—the new outlook in missions—a very pertinent question suggests itself, as to whether we are giving due attention to the signs of God's mighty activities in this sphere of effort, and are seeking diligently to realize the significance of the contemporary annals of the kingdom. Are we not, as children of

the kingdom, as stewards of divine grace, workmen whose duty it is to handle those mighty spiritual forces which have guided and glorified the higher life of the race, bound to study the signs of the times, and in our own realm of service to show the same alertness and intelligent use of opportunity which characterize the statesman, the soldier, the merchant, the scientist, the student, and, in fact, every keen expert of our day? Let us by no means ignore the fact that we are undoubtedly face to face at the present time with an outlook in mission fields which has never been surpassed in its optimistic significance. It is quite within the bounds of truth, I think, to say that the kingdom of God is in action throughout the earth to-day to an extent rarely, if ever, exceeded in its mystic energies and its many-sided contact with humanity.

I am well aware that there are many difficulties and hindrances which handicap missions among alien peoples. I have not the time, however, to dwell upon this aspect of the subject. We will take it for granted that

many embarrassing obstacles and much fanatical opposition must be met. We will bear in mind at the same time that what may truly be said of progress and encouragement is all the more cheering and significant, because it represents success in the face of grave difficulties. It stands for victory over alert and determined opposition on the part of ignorant and unregenerate man, as well as vigilant hostility on the part of the powers of darkness.

Let us ask what is there which would now fix our attention could we have a vision of the kingdom of Christ in its progress among the non-Christian nations of the earth? The scene is surely one of exceptional interest; the outlook is alive with mighty movements; centenary and bi-centenary celebrations, marked by joyous enthusiasm, are in the foreground. It was in 1706 that the Danish missionaries, Ziegenbalg and Plütschau, landed in India, where the bi-centenary of this event has recently (1906) been celebrated. We are living in an era of missionary centennials. We have had several

already to commemorate the founding of the great British societies, and now we are beginning to hold these centenary festivals in our own country. The echoes of the Haystack celebration are still lingering in our ears, and before us, in 1910, is the one hundredth anniversary of the founding of the American Board. Over in China there has been held at Shanghai (1907) the Centenary Conference commemorative of the arrival of Morrison, the first missionary of the modern era to China, who landed there in 1807. It was indeed a strategic church council, dealing with the spiritual welfare of a constituency of possibly four hundred million souls. These centennial festivals are also beginning to be kept under local auspices in our foreign fields, as recently at Nagercoil, in South India, where the London Mission has commemorated the beginning of its work in that region. Amid the darkness, ignorance, and deep degradation of that section of India the Mission has been at work for a hundred years, and behold a despised pariah community uplifted, transformed, and in large

measure delivered from the humiliation and suffering of their lot, with over 350 churches, attended by over 71,000 worshippers, and with educational facilities which would be a blessing to any people!

Turning to the more general outlook, we can hardly realize to what an extent, in numerous and varied lines of progress, ours is an age of great and momentous activities. We find this to be true in national and international affairs, in politics, commerce, discoveries and inventions, improved facilities, industrial progress, philanthropic projects, reform movements, military and naval armaments, and, at the same time, influential movements in the interests of universal peace. The world seems to be tremulous with excitement, and tumultuous with change.

In the midst of it all, despite the signs of unrest and the measure of unreality which characterize much of the religious life of our day, I cannot but believe that in the hearts and lives of many dear disciples of Christ may be found a depth of earnestness, a wealth of liberality, and an outlay of practical

activity, which form a quite sufficient answer to the pessimistic complaint that the Christianity of our time is either tainted or degenerate. On the contrary, I believe that the recognition of an altruistic obligation, the duty of stewardship broadly and generously interpreted, is an outstanding characteristic of the loyal church life of to-day, as well as a marked feature of the spirit of the age. This recognition of a duty to the world, as one of the noblest as well as the most urgent obligations of the religious life, especially where sin and suffering call for the ministry of love and pity, is not only a ruling motive in the activities of the Church, but it is winning its way to a commanding influence in our secular life. That we owe much to alien and backward races, in the spirit of human brotherhood, and in the discharge of altruistic claims, is a conviction which is slowly dominating the imperial policy of nations. It can be detected even in international diplomacy; it may be discovered in the growing sense of fraternity between races and nations which a half

century or more ago were looked upon as having hardly anything in common. It inspires private beneficence, and it even dictates State papers, as when a famine in China makes its mute appeal for aid, or Congo atrocities call loudly for international intervention. Then, as regards the religious activities of our times, are they not altruistic to an unprecedented extent, not simply as regards home responsibilities, and the pressing demands of the great needs of our immediate environment, but in their readiness to respond to the call of the world for religious light and guidance, and helpful ministry?

It is not too much to claim, moreover, that the great and resistless Christian apologetic of our day is missions. I do not refer simply to the evidence which is based upon success in the foreign fields, although that alone would seem to be sufficient, but I mean to include the determined and unwavering loyalty of the Christian Church at home to the missionary aim of Christianity. So long as Christian people here and through-

out Christendom are responsive to this world-wide duty to the extent which marks the religious spirit of the times, and so long as the success in mission fields is what it is, we may go quietly and patiently on our way, with a song of gratitude in our hearts, and an assurance of triumph in our souls. Christianity is safe; God is breaking a new seal of evidence, which will comfort and support His people, and which will convince the age. Is it not clear that if we were thoroughly loyal, and ready to put forth the power which is lodged in the Church as a whole, we might achieve results, and gain victories, the significance of which it would be impossible to ignore?

Have you noticed, let me ask, the remarkable change in the tone of the secular press of this country, as well as in that of Great Britain, during the last ten years, in its favourable references to the missionary enterprise, and to the missionary himself? Read the article on missions in China, by the Hon. Chester Holcombe, in the *Atlantic Monthly* for September, 1906; read Dr.

Barton's article in the *North American Review* for October 19th of the same year, and the editorial comments upon it in the same number. The *Daily Mail* of London has recently published an article entitled, "The Great Missionary Question," by its special correspondent in the East, Mr. F. A. McKenzie, in which he calls the missionary movement in China to-day, to quote his own words: "One of the most splendid exhibitions of Anglo-Saxon altruism the world has ever seen." Another article by the same writer, in the issue of the *Sunday Strand* for February, 1907, is a vigorous and discriminating endorsement of missions in the Far East. You are no doubt aware of the fact that a newspaper syndicate sent a special correspondent, Mr. William T. Ellis, around the world to investigate missions, and write for publication in various journals an absolutely impartial and dispassionate report of his inspection of what one newspaper calls, "the biggest American enterprise abroad." In his first article, which appeared in the *New York Tribune*, as well as in numerous

other journals, Mr. Ellis writes: "I am on the trail of the American missionary. His footprints are large and deep and many, and I shall certainly come up with him. Then we shall know what sort of an individual he is; whether a haloed saint, as the religious papers represent, or a double-dyed knave, as many other papers and people assert, or a plain, every-day American, trying to do an extraordinary job to the best of his ability." Mr. Ellis has since returned, having written many letters which refer in terms of admiration to the missionary and his work.

It is easy to read between the lines of his communications, and discover the impression which missions have made upon this observant journalist, who sailed away with a syndicate commission in his pocket, under orders to write the unvarnished truth about the missionary business. His able addresses since his return express a conviction, based upon personal investigation, that missions have a unique value to the world, and are an efficient agency for promoting the all-round betterment of mankind. A discriminating

reader can hardly fail to note that the secular press of our day, if we are to believe evidence which is appearing on every side, is fast becoming the friend and supporter of the missionary enterprise. We might name prominent papers in different sections of our country, and in Great Britain, which could be cited as illustrating this changed point of view, in some instances to a surprising as well as gratifying extent. To be sure, the educational and philanthropic side of missions is emphasized and especially commended, but the moral and reformatory influence is no longer disparaged, and may we not hope that the religious benefits will also be recognized and approved? In fact, I believe that the mighty power of the press in Christendom will eventually be largely won over to the support of missions, and will become a valued helper in the great cause. The critical or disparaging animus observable in the past was no doubt due in part to lack of information, for which the keen scent for news when once it discovered the trail of the missionary has happily supplied a sufficient remedy.

Have you read also the cumulative testimonies favourable to missions from men in high stations throughout the world—men of character, dignity, intelligence, and official position, having full opportunity to speak as first-hand observers? I shall refer again to these witnesses in another lecture. We may note here that Mr. Wm. J. Bryan and Secretary Taft, returning from journeys round the world, speak with frank enthusiasm of the service missions are rendering, while, among other names well known to us all, we may mention President Angell, of the University of Michigan, and Messrs. John Barrett, Alfred Buck, Edwin Conger, Charles Denby, John W. Foster, John Wanamaker, Julian Hawthorne, Hamilton King, George F. Seward, Lloyd C. Griscom, Luke E. Wright, Thomas H. Norton, Gov. George R. Carter, and Commodore Wadhams. A list equally distinguished could be given of British residents who have spoken in terms of great respect and high commendation concerning missionary work. We may name, the Honourable James Bryce, Sir Charles U.

Aitchison, Sir Henry Mortimer Durand, the late Mrs. Bishop, Sir Philip Currie, Lord Curzon, Sir Bartle Frere, Sir Robert Hart, Sir William Hunter, Sir Harry H. Johnston, Sir Frederick Lugard, Sir Alexander Mackenzie, Lord Napier, Lord Northcote, Lord Radstock, Prof. William M. Ramsay, Sir Henry M. Stanley, Robert Louis Stevenson, Sir Richard Temple, Lord Mountmorres, Sir William Mackworth Young, Sir William McGregor, Sir Charles Elliot, Col. G. K. Scott-Moncrieff, Sir Frederick Nicholson, Sir Andrew H. L. Fraser, Sir Arthur Lawley, Sir John Woodburn, Lord William Gascoyne-Cecil, and Sir Ernest Satow. These testimonies are from those who have visited and lived, and almost all of them served, on foreign fields, in the presence of missionaries, and I have especially restricted the list to such names, in order that there might be no question of the dignity and trustworthiness of the witness, and of his ability to know whereof he speaks. Our outlook at the present time is through the eyes of such witnesses, and from every one

of them we may gather assurance sane and strong that missionary work all over the world, with possibly here and there individual exceptions in the case of freak missionaries, is worthy of admiration and confidence.

Once more, have you studied for yourselves the facts which the contemporary literature of missions yields in such abundance, and with such clearness, force, and authoritative import? If so, you must surely be convinced that the present outlook is suggestive of a sturdy and well founded optimism. The evangelistic progress in some of our mission fields seems to give promise of a coming national Pentecost. We have had our "night of toil"; may we not hope for an era of "bursting nets"? Churches are multiplying everywhere, and growing strong and aggressive. Japan is entering upon an independent, self-governing, and largely self-supporting era, with a Christian leaven throughout the empire which is full of spiritual energy. The kingdom of heaven in Japan may be as yet like to a grain of mustard seed, but who will venture to deny

that when it is grown it will not be regarded as "the greatest among herbs?" It is only thirty-five years ago that the death penalty still hung over Christianity in that empire, and to-day there is a large and dignified company of native clergy and laity, who would be an honour to Christianity in any land. Japanese education bids fair to become practically universal, since over ninety per cent. of the children of both sexes, of school age, are under instruction. The educational system of the empire requires compulsory school attendance between the ages of six and fourteen. It is not at all an extravagant forecast to say that before the end of the present century Japan, if her progress is marked by sanity, wisdom, and self-control, will be one of the most intelligent and powerful nations of the earth.

Korea is building churches, and filling them, too, with a rapidity which is not unlike the celerity with which we erect skyscrapers here in America. As Mr. Ellis writes, the Christian Church has now the "opportunity of the centuries" in Korea.

One of our Presbyterian stations—Pyeng Yang,—which was opened only twelve years ago, has already in the city itself a church membership of about 1,400 in its four churches, with a regular attendance of 1,200 native Christians at the weekly prayer-meeting of its Central Church, and is the centre of a large outlying work in adjacent regions. Nineteen new church buildings were erected in that part of Korea during 1906, and out of fifty-two old church edifices located in that section there was a call for enlargement in the case of twenty-seven. In the mission churches of the various stations connected with our Presbyterian Board there was a total average of fifty-four additions to the communicant membership every Sunday of 1906. In the Syen Cheun station, opened in 1901, only seven years ago, there are now 12,000 Christians, nearly one half of these being church-members. For every dollar of the Board's money used in native work in that province during the year 1906, the Korean Christians gave $10.60.

It is only twenty-four years since Protes-

tant missions entered Korea, in 1884. There are now fully 25,000 baptized Christians, an average increase of over one thousand per year since the first utterance of the Gospel message to the Korean people. Fifteen years ago, and there were only two congregations, and about sixty baptized believers; at present there are more than 1,500 Protestant worshipping assemblies every Lord's Day, an average increase of about one hundred per year. If the number of the Protestant adherents, baptized and unbaptized, be reckoned, it will be well over 100,000. All this has happened in a land in which the Bible is not yet fully translated, the New Testament only having been completed in 1899, by a missionary committee of translators; a final revision of which was issued during the year 1906. While the version of the New Testament prepared by the Rev. John Ross of Manchuria, and published in 1885, should not be overlooked, as it served a useful purpose in Northern Korea, yet it did not prove available for the southern section of the country, and it has therefore been sup-

planted by a version more suited to the universal needs of the people. If the political experiences through which the people of Korea are at present passing, however disappointing they may be to national pride, and however depressing to national hopes, shall lead them as a people to seek solace in Christianity, and become that nation whose God is the Lord, we may be sure that they will not be forsaken, and they will no doubt, as time goes on, have occasion to give thanks to God for some marked providential tokens of His favour.

The outlook in China is one of extraordinary interest. It is coincident with the celebration of its modern missionary centennial at Shanghai in April, 1907. What a century this has been since Morrison landed there in 1807! The solitary missionary has become nearly four thousand, if we include both sexes, and in place of the cheerless loneliness and the almost prohibitive ostracism of his day we have now throughout China a small host of ten thousand native co-labourers, and a Christian community of nearly half a mil-

lion, of whom about two hundred thousand are communicants in Protestant Churches. The Christian Churches of China sent to the Conference of the World's Student Christian Federation recently held at Tokyo a delegation of fifty-seven students, four of them being women. We should not fail to note also the educational, literary, and medical service, under missionary auspices, of large proportions and signal efficiency. China has seen no such years since the birth hour of the Land of Sinim, nor has she during the lethargic complacency and self-admiration of three thousand years ever dreamed of a decade so bewildering in its whirl of change, so amazing in its administrative spasms, its educational advances, its social reforms, and its evangelical fruitage, as has marked the last ten years. The Chinese are setting a pace which has never been attained even in the history of Western Christendom. There will be reactions, of course,—we expect them —but just now these celestial plungers seem to be forging ahead with an almost reckless passion for reform and change, and the goals

toward which they are pressing would have seemed a few years ago far outside the range of possible attainment. Other nations must be counted slow in comparison with the Japanese, and now also we may say the same of the Chinese. It may have seemed futile for any outsider to try and "hustle the East," but it has become clear that the East is now hustling itself, and with results which leave no doubt in one's mind that some, at least, of the Orientals are wonderfully successful hustlers when they get busy along that line of effort.

Is not this true? I refer you to the daily papers of the last ten years. The telegraphic columns, as well as letters from correspondents, have reported many interesting items from the Far Eastern news budget. Those time-honoured government examinations in China have been literally shaken to pieces, and put together again after Western models; the Chinese educational reforms have planned for universities in every province; colleges and higher schools in large numbers have been established throughout

the empire, while village schools have been recently opened by the thousands. The project of making education compulsory is under consideration by the government. After the Renaissance came the Reformation. Will history repeat itself in China? It is a significant fact that several responsible officials in positions of great influence have recommended to the people over whom they rule that the money which they are accustomed to spend in paying costly honours to their ancestors should be devoted rather to the education of their descendants, in order that the living might be better prepared to serve their country, and do worthy work in their day and generation. Others have interested themselves in the distribution of Christian literature. There has been an efflorescence of Chinese journalism within the last decade, and there is to-day throughout the empire a scramble for literature with a Western flavour, and modern in its subject matter. Railroads, telegraphs, engineering and mining projects, electrical appliances, commercial enterprise, military and naval

progress, and, in fact, the whole gamut of a national awakening, are included in the story of China's renaissance.

More wonderful still is the edict abolishing foot-binding, a reform which began years ago in our mission schools; following this has come the drastic manifesto of the government against the opium traffic, another reform for which missionaries have been battling for a generation or more. To all this we may add that the Medical Missionary College at Peking having been formally recognized by the government, its graduates will be officially examined, and granted government diplomas. There are other matters still more strange, of which we may take cognizance, if we may believe our eyes and our ears. Listen to the strange tidings which reach us from the Far East—undisguised agitation about a representative scheme of government, after the model of a Western parliament, and an official promise that it will not be long delayed. Democracy is not altogether unknown in China; it forms a basis for local or village suffrage, but the

great empire has had only a paternal or autocratic government for unknown centuries; yet to-day there is much discussion of imperial citizenship, constitutional restraints, legislative debate, laws otherwise than by fiat, democracy in place of the Dragon, enlarged liberty, and finer patriotism; and all this involving by implication a new Chinese nationality sitting clothed and in its right mind among the nations of the earth.

Surely these are times of which to take note, and whatever may be said of the secular and historic causes which have stirred the East to this unwonted extent, it cannot be denied that the intellectual and spiritual enlightenment of the people has had much to do with it, and it cannot be denied also that the light has come in large part from the evangelical, educational, literary, and philanthropic campaign of missions during the past hundred years. Is it not equally plain that the opportunity which this situation offers to missions is unprecedented? China, we must remember, has fully one quarter of the

world's population within the bounds of its vast empire. It has been a heroic struggle to make any impression upon these thronging millions; yet the result of the century just closed, we may say practically of the past fifty years, is represented by 178,000 church-members, and in mission schools and colleges there are nearly 60,000 pupils. The fanatical province of Hunan, haughty, inaccessible, and bitterly intolerant, ten years ago, has now one hundred missionaries within its boundaries. This quiet work in China, which has hardly ruffled the surface of church life at home, has thus resulted in an average annual ingathering of some three thousand converts during the past fifty years, and this is merely a symbol of other multiform, diversified, and interlaced results which defy tabulation.

The situation in India is complex, but full of interest and promise. A vast country, practically under one government sway, is yet, in spite of its many races, its diverse religions, and its historical antagonisms, gradually yielding itself to the moulding in-

fluences which missions have introduced. A new India is in sight; a new society is in the making; new intellectual forces are at work; aggressive and yet not unnatural political aspirations are asserting themselves; a refined religious consciousness, evangelical in its deeper trend, and dominated more or less by the ethics of the Bible, is gaining ascendancy over the minds of vast multitudes, who as yet are hardly able to interpret its leadings, or to comprehend its significance. This religious and moral leaven is stimulating great mass movements toward the light and hope of the Gospel. It has already, in some measure, shaken the faith of India in its idolatry, and has deadened, and to some extent destroyed, the Hindu allegiance to caste. Even if we had no visible results in churches established, and in communities of professing Christians, the moral and social changes which are in process, the intellectual uplift, the aspirations, yearnings, and struggles, of millions of our fellow-mortals, awakening to the consciousness of a higher life, and a nobler destiny, would be a basis

for trustful patience, unfaltering optimism, and further unwearied toil.

We are not obliged, however, to walk in faith as regards the prospects of missions in India; the converts are there by the hundreds of thousands, beautiful examples, many of them, of the sweet, transforming power of the Gospel over human lives. There are still, in addition to these, unknown multitudes who are beginning to believe, perhaps as yet but vaguely, and with only a dim hope, in the power of the missionary evangel. They can hardly understand just what they are longing for, or realize just what they need, but God knows that the desire of their hearts fully interpreted is to come under the influence of the Gospel, and share in its blessings. Very remarkable signs of spiritual tumult and physical excitement have been reported here and there by reliable witnesses, as marking these recent stirrings of the religious nature in India. Whatever explanation may properly be given of them, they surely indicate an awakened, alert, and fervid temper of the soul, which, if

guided by evangelical teachings, and nourished by the Spirit of Life, will lead men at last to a sane and happy vision of unseen realities, and a conscious experience of a life hid with Christ in God.

In the wild recesses of the Khasia Hills, in Bengal, especially among the Kols, in the homes for widows and orphans conducted by Pundita Ramabai, at Aurungabad, Ratnagiri, and at numerous points in the Madras Presidency, have been witnessed what some one has described as "prayer storms," sweeping with the resistless power of a whirlwind through vast audiences, and accompanied by violent outbursts of contrition and confession, which would often quiet down suddenly into the soft and tender music of some hymn of solace and hope. When the soul reached its limit of emotion, it seemed to sink exhausted into the arms of song, and was lulled to rest by "Just as I am without one plea," or "When I survey the wondrous cross on which the Prince of Glory died." It is not for us from a conservative Western standpoint to criticise or view

askance these inward convulsions of Eastern natures under deep religious conviction. It is often the case that stolid personalities, if they come suddenly into contact with reality, as exhibited, for example, in an earthquake, a threatened shipwreck, or some alarming prospect of impending peril, are brought at once to their knees in deep distress and fervid supplication. We are told that no one can see God and live, and who can measure the effect of a vivid spiritual vision of the eternal, such as opens up to the heart and the conscience the awful vista of realities which lie beyond the dull routine of our ordinary experience? Among other outstanding features of the situation in India at the present moment—and we may say the same also of other mission fields, especially Japan, China, and Korea—is the spirit of church union throughout the peninsula, and, moreover, there are fresh and welcome signs of a missionary consecration in the Indian Christian community, as the result of which we have tidings of a National Missionary Society of India, or-

ganized over a year ago, under purely native auspices.

From India we may cross the Indian Ocean, and take our seats in the carriages of that wonderful railway from Mombasa to the Victoria Nyanza—a railway where in case of an accident the danger is not so much of fire in the wreckage as of a raid of hungry lions from the forest. At its terminus we embark in a beautiful steamer, and cross the lake to Uganda, now a British Protectorate. We find ourselves face to face with a missionary enterprise which dates back only about thirty years, and yet there is now enough evidence to convince us that in that dark region of the earth a Christian nation in the making is before us. The destiny of Uganda, unless all signs fail, is to be Christianized within perhaps another half century. It may claim already that it is a fairly creditable outpost of Christendom. Thirty-one years ago, when the Church Missionary Society entered it, in 1877, it was a land of incredible cruelty, where mutilation, flaying, and burning alive, were royal amusements, and

where a holiday was likely to involve a human holocaust. Upon the death of a king, hundreds, even thousands, of lives were sacrificed. Bishop Tucker of the Church Missionary Society staff in Uganda speaks of the pathetic evidence which many Christian converts of to-day reveal of the atrocious cruelty of the past. "Here is a man," he writes, "without lips, without nostrils, without ears, mutilated in the old days. Here is one led of another, blind, his eyes put out in the old days by order of the king. And there, kneeling at the table of the Lord, is one who can only take the consecrated bread between the stumps of his two arms—the hands cut off in the old days, by order of the king."

In those pioneer times, from three to four months of toilsome and dangerous travel were required to reach Uganda from the coast, while to-day steam facilities are at our command, and the journey is only a matter of three or four days. If we look about us in what we might call this land of missionary magic, we shall find there a self-supporting

Church, of over sixty thousand baptized Christians, and of this number at least fifty-six thousand—over five-sixths—have been added within the last ten years. The number of baptisms, according to a late report, now exceeds nine thousand annually. The Protestant Church organization of the kingdom of Uganda receives no financial help whatever from England, except the salaries of the British foreign missionaries. It builds its own churches, which already number nearly eight hundred, and also supports its own Christian schools, numbering over fifty, paying the salaries of the native teachers. On the heights near Mengo, an immense cathedral has been reared, which will accommodate between three and four thousand worshippers, and is usually crowded at special services. The social life of the country has been greatly purified and uplifted, even to the extent of placing polygamy under the ban of public opinion, and securing the voluntary abandonment of slavery. The young king is a Christian, and many of the highest officials of the government are

men of evangelical faith, while liberty of conscience is recognized as a religious privilege and a social law. Uganda will soon be a radiating centre of evangelistic effort, from which an entrance will be made from the south into the Soudan, along paths which foreign missionaries would find it difficult to tread in conducting on a permanent basis ordinary missionary operations.

There are many other sections of Africa where missions have maintained themselves, and in the face of almost overwhelming difficulties have vindicated their power to enlighten, uplift, and transform native communities. Were it possible without unduly taxing your patience, I might give you details of the unwavering tenacity and the brilliant achievements of those splendid Scotch Missions in the British Central Africa Protectorate, around Lake Nyassa. I might speak of the French Evangelical Mission among the Barotsi, near the head-waters of the Zambesi, the scene of Pastor Coillard's labours, where King Lewanika has abolished slavery by a recent royal decree. A dread-

ful war, somewhat over a generation ago, was the price of the abolishment of slavery in this country; but in Uganda and in Barotsiland the magic wand of missions waves over a slaveholding community, hitherto wild and cruel, and the shackles are peacefully and willingly loosed. I might dwell also upon the outcome of the missionary campaign in South Africa, and there is much besides to say of the work in the Congo Valley, in Nigeria, and on the West Coast. In the Congo region, unfortunately, we have the white trader and administrator at his worst, tyrannizing over the natives with grievous cruelty, and presenting a formidable hindrance to missionary success.

There are other great and important fields which might be included in our outlook, did time permit. There are Dutch Missions in the East Indies, where a remarkable work has been accomplished among Moslems. There are the South Sea Islands, where out of the soil of savagery the Christian life has come to a noble fruitage. Then, there are Siam and Laos, Ceylon and Madagascar. In

the latter island the signs of promise are bright, despite the present harassing unfriendliness of French officials, and we can never forget that there the Gospel has already won victories of renown. In order to comprehend the situation of all these mission fields, we must have a view-point which commands also the toilsome and dauntless past. In the light of the historic struggles and toils of modern missions, the present outlook is wonderful and full of promise, with hardly an exception, in whatever direction we may turn our gaze.

Even in Moslem lands there are vanishing shadows giving place to hopeful gleams of light. The great work among the Oriental Christian sects in the Turkish Empire, is a repetition of the Reformation of the sixteenth century among lapsed Christians who were not at that time brought under the influence of that stupendous transformation. This restoration of the evangelical element in Oriental Christianity is planting powerful evangelistic and educational forces in a crumbling empire, where momentous changes

may at any time come suddenly and unexpectedly, adding another to those world surprises which, in the Providence of God, have greeted the nations in the present generation. A Missionary Conference, held in Egypt in April, 1906, to consider the status and needs of the Moslem world, was one of the significant events of that year.

In the neighbouring Moslem empire of Persia, where missions have been toiling for the restoration of the old Nestorian Church to an evangelical faith, there has been working a leaven of religious and political ferment, which has produced the revolt from Islam known as Babism, and has now, in combination with other causes, kindled political aspirations for a constitutional form of government, in place of the autocratic despotism of centuries. The movement may seem as yet chaotic and unstable, but it is a sign of great changes which are coming. The granting of the constitution by the late Shah was a mighty break with the traditional past. In the very heart of these Persian upturnings has been planted the living forces

of Gospel reconstruction, working through the Church, the school, the printing-press, the hospital, the Christian home, and the regenerated individual character.

Is it not plain as we review the present progress of missions that it is down *these* "ringing grooves of change" that the whole great world of backward races is now spinning, with increasing momentum and brightening promise? This old world of ours is coming more and more into touch with us every year; it seems to be condescendingly adjusting itself to the hitherto restricted scope and the far too narrow outreach of our Christian consciousness. The time has now come when, in the Providence of God, the world is fitting itself to our range of vision, placing itself, as it were, within our reach, and there is less excuse in our day than ever before, should we fail to coöperate heartily in a campaign of universal Christian effort. We cannot but be cheered that so much has been already accomplished, and that the world's redemption is taking rank as one of the foremost duties of the followers of Christ.

It is, or it should be, an ennobling ministry to our religious natures, a broadening influence upon our Christian characters, and an exhilarating factor in our church service, that we are living in this era of incalculable missionary privilege. Christ has put the interests of His kingdom in our care, and commended His great work of universal redemption to our devotion in this our time, under conditions which have never been surpassed in attractiveness and grandeur in the world's history.

> "For never yet there burned
> In the soul's sky,
> So ample, so unearned,
> So pure, so high,
> Such hope, so well discerned,
> Of victory."

We are truly heirs "of all the ages" of splendid privilege; we are "in the foremost files of time," as leaders in the world's destiny, and arbiters of human hopes. Never has the Church faced such responsibilities, and never has she had such encouragement in the discharge of her duty as the world-

wide interpreter and messenger of the Incarnation. Never have her activities had such range and potency, such outreaching power in human society, and such open doors of access to all mankind, as she enjoys to-day. As if to emphasize and glorify the call of obligation, and magnify the significance of our opportunity, we find ourselves in many distant and perhaps obscure posts of missionary service, not only ambassadors of Christ, and bearers of His spiritual gifts to men, but the forerunners also of the material blessings of a higher civilization. The ever precious message of forgiveness, the glad tidings of peace, and the lessons of righteous living, are also accompanied by the introduction of many of the wonders of this age of science. Missions are in fact subsidized by the inventive genius, the mechanical skill, and the almost superhuman command of natural forces, which characterize our times. We speak of Christ in some unenlightened and alien community, and in the same breath we heal a disease, or execute some marvel of surgery; we summon the

soul to spiritual victory, and at the same time we bring a revelation of masterful power over natural forces. Our preaching is, as it were, attended by signs and wonders; our message of spiritual instruction being reinforced by the resources of the modern age, of which we become in our missionary environment largely the interpreters and heralds.

The people strictly within the limits of the territory occupied by Presbyterian missions, and dependent for evangelization upon the northern branch alone of the Presbyterian Church in the United States, all of them, we may say, accessible through the missions of our Foreign Board, exceed in number the entire population of the United States. Statements perhaps equally startling and significant might be made concerning all great missionary boards and societies. The missionary literature of to-day, we may say nearly every page of it, in books, periodicals, newspapers, and personal letters from the field, fairly shines and glows, and, it is hardly an exaggeration to say, almost

explodes with the dynamic urgency of the Church's opportunity.

Consider also the ease and security and effectiveness with which money, even the smallest sums, can be systematically devoted to usefulness in this great cause. One valuable function of money is to put capital in action, to facilitate the use of otherwise stagnant financial resources, to the advantage of all concerned. The Church of Christ has an immense investment of capital in the foreign fields. The personality of its missionaries, its fine equipment for effective work in evangelization, education, literary production, industrial training, philanthropic ministry, and social influence for the betterment of mankind—here is a wealth of capital, ready for use, having unknown possibilities of great spiritual and moral dividends, and every dollar, yes, every dime, put into an ordinary contribution box for foreign missions, sets some of this great mass of capital in motion, and enables it to work out its destiny as the almoner of blessings to the world. No generation that has preceded

us has ever enjoyed to the same extent the marvellous facilities which are now at the disposal of the Church. Ought not every contributor, even of the smallest sum, to the cause of foreign missions, to hand in his offering as a cheerful giver and a happy-hearted helper in the extension of our Lord's kingdom? Your single dollar gives a certain measure of momentum to capital, which represents not a mere collection of earthly cash, but the priceless service of Christian men and women in distant lands, and, we may include also in this aggregate of mission resources that contribution of spiritual support and reserve power which the Great Silent Partner on High has incorporated as an inexhaustible surplus to this marvellous capitalization of the noblest enterprise of human history.

The situation is one which calls for serious and devout attention; it should stir us to a holy and fervent passion for the coming of Christ's kingdom. "Thy kingdom come," we pray daily, and behold here it is, in all its potential promise; here it is as a possible

reality, if we are true to our duty. It is quite within the bounds of reason, and in harmony with already demonstrated facts, to say that we have it fully within our power to secure a larger, finer, sweeter, and nobler life to the world. The triumphs of the Gospel over individual lives will insure this; since the multiplication of citizens in the spiritual commonwealth of God means the sure establishment of a kingdom of righteousness among men.

LECTURE III

A NEW CLOUD OF WITNESSES

"For shining examples of faith, courage, patience, and zeal, and for a great multitude who have finished their course in the faith and love of the Lord Jesus, we render our humble thanksgivings to God, by whose grace they were enabled to overcome. . . .

"Whereas it is frequently asserted that Protestant Missions present a divided front to those outside, and create confusion by a large variety of inconsistent teaching, and whereas the minds both of Christian and non-Christian Chinese are in danger of being thus misled into an exaggerated estimate of our differences, this Centenary Conference, representing all Protestant Missions at present working in China, unanimously and cordially declares:

"That, holding the Scriptures of the Old and New Testaments as the supreme standard of faith and practice, and holding firmly the primitive Catholic faith summarized in the Apostles' Creed and sufficiently stated in the Nicene Creed; and in view of our knowledge of each other's doctrinal symbols, history, work, and character, we gladly recognize ourselves as already one body, teaching one way of eternal life, and calling men into one holy fellowship. . . .

"We frankly recognize that we differ as to methods of administration and Church government; that some among us differ from others as to the administration of Baptism; and that there are some differences as to the statement of the doctrine of Predestination or the Election of Grace. But we unite in holding that these exceptions do not invalidate the assertion of our real unity in our common witness to the Gospel of the grace of God.

"That, in planting anew the Church of Christ on Chinese soil, we desire only to plant one Holy Catholic Church, under the sole control of the Lord Jesus Christ, governed by the Word of the Living God and led by His guiding Spirit."

—*Resolutions of Shanghai Centenary Conference, 1907.*

LECTURE III

A NEW CLOUD OF WITNESSES

IN the first verse of the twelfth chapter of Hebrews the author of that epistle writes: "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." The word translated witnesses in the first clause of this verse, taken in connection with the figure of a race, would seem to refer to spectators intently observing an athletic contest. We may note, however, that in the eleventh chapter the word is used in a connection which seems to suggest that it also refers to witnessing in the sense of testimony rendered. In the second verse of that chapter it is stated, "For by it the elders obtained a good report," and in the thirty-ninth verse it reads, "And these all, having

obtained a good report." In both instances the original word translated "a good report" is from the same root as the one which is rendered "witnesses," in the first verse of the twelfth chapter, and from the same root our word martyr is derived, since a martyr is primarily a witness to the faith. The cloud of witnesses referred to may very properly be those who having testified by their fidelity and loyalty, and by their devoted lives of service, and having many of them sealed their fealty to Christ by martyrdom, and thus "obtained a good report," are represented in picturesque symbolism as looking down upon those who are still engaged in the struggle. We shall, therefore, venture to use the expression "cloud of witnesses" as signifying those who have borne witness to the faith. We seem justified in this, since the entire eleventh chapter of Hebrews recounts the victories and the heroic testimony of those who by faith "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the

sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." This Biblical narrative refers to those who in ancient times were faithful witnesses to truth, and loyal servants of God. Have we in modern times, and especially in mission fields, converts whose character, trustworthiness, and fidelity in service will bear comparison with those early heroes of the faith. In other words, are our modern mission converts worth winning? We believe that they are, and that they are fast becoming a new "cloud of witnesses," many of whom belong to our own generation.

A new eleventh of Hebrews could have been written many times, perhaps in every century since the apostolic age. The story of heroic fidelity to religious conviction, of true and unwavering allegiance to Christ, constitutes one continuous chain of testimony, extending to our present day. It is too long a recital to sketch even in outline here, and it is, moreover, familiar to every student of Christian history. Our attention will be con-

fined rather to the recent chapter which modern missions have added to that story of heroic devotion and sacrificial obedience which the ages have recorded concerning those who have served and honoured God. We shall further supplement this by asking your attention to another kind of witnessing, namely, the testimony of outside observers to the success and value of missions in distant lands. I refer to statements from men of high positions and unquestioned veracity, who have spoken in terms of admiration and commendation of mission work in foreign fields. These testimonies have now accumulated to such an extent that goodly volumes have been collated, devoted entirely to recording what has been said. Those whose evidence is thus quoted are fast becoming literally a "cloud of witnesses," not only as onlookers, but as ready also to testify to the spiritual, ethical, and humanitarian success of missions.

Without attempting to claim other than an approximate accuracy, we may estimate the number of Protestant church-members in

mission churches at the present time as 1,800,000, not including those converts who have died in the faith during the past century. Out of this "cloud of witnesses" we may glance only here and there at a personality, chosen either from among the living or the dead, whose life-story happens to have found its way into mission literature. We would not be understood as intimating that the testimony of all these nearly two million church-members has been equally valuable or admirable in quality, nor would we seek to hide the fact that a certain percentage of those who have made a Christian profession have failed to honour it. There is good reason, however, for the assurance that the outcome of character and conduct in mission converts has been as a rule extremely creditable, and as much to the honour of Christianity as we are accustomed to find it among professed believers in Christendom.

There are many traits of religious character which all men agree in respecting, but we may select four aspects of a Christian profession which are regarded as especially

worthy of honour, and whose evidential value ranks high. We may name them as loyalty, sincerity, sacrifice, and stability. Converts who are loyal to Christ and His truth, in the face of temptation and peril, who are also sincere in their conscientious convictions, believing in the Gospel for its own sake, with no sordid or ignoble motive, who are, moreover, ready to suffer loss, to endure hardship, and to obey, whatever sacrifice may be involved, and, finally, who persist with unwavering allegiance and unwearied patience in holding fast to God's Word as their rule of life, may by general consent be counted as worthy witnesses to the power of the Gospel. No one would claim that all mission converts have equally fulfilled these conditions. The tares grow with the wheat, and cannot be safely or wisely uprooted until the harvest time.

We do contend, however, that, all things considered, the spiritual and moral record of the communicant membership of native churches in mission fields will not suffer by comparison with the standard of Christian

living in our home churches. Even if the proportion of the lapsed were proved to be greater in mission churches than at home, though there are no convincing data for conceding this, a sufficient and very natural explanation might be found in the fact that such mission converts have come out of gross and depressing ignorance, and have known only a heathen environment, with its degeneracy and laxity. In the apostolic churches to which the New Testament epistles were addressed, there was much genuine piety; yet it is evident that vicious and degenerate tendencies would assert themselves in the lives of many of their converts. Let the tests be searchingly applied to mission converts, but not more searchingly or exactingly or pitilessly than we would apply them to ourselves or to others in a happy and helpful environment, where the power of a wholesome public opinion, and the sympathy of Christian fellowship make it comparatively easy to remain firm and true in a religious life. The Christianity of mission fields is ready to be

tested, although any test which we at a distance are able to make must be on a basis of imperfect knowledge. In the white light of the great assizes, it seems to those who have lived among native Christians that the "Well done, good and faithful servant," may be expected to greet mission converts as often as any other class of Christians.

During the past century the noble army of martyrs has been recruited almost entirely from among mission converts, or from missionaries who have died in the foreign service. The fifth seal in the Book of Revelation is in honour of martyrdom, and refers exclusively to "the souls of them that were slain for the Word of God." This is the acme of loyalty; it is the last test of sincerity; it is the limit of sacrifice, and the crowning evidence of stability. The roll-call of martyrs has been increasing with every century since the death of Stephen. The modern missionary era has added the names of many servants of Christ in foreign lands—Williams and the Gordons of Erromanga, Patteson of Melanesia, Hannington, Smith,

and O'Neill, of Uganda, the martyr bands of Kucheng and Lienchow, Chalmers of New Guinea, and, with the close of the last century, many whose earthly home was in China have entered heaven crowned with victorious fortitude and sublime devotion. This is not so much a matter to excite our astonishment so far as our missionaries are concerned; they would all of them die for their country, and we may well believe that they would die also for their Lord.

Let us turn to the record of mission converts, and inquire how they have stood the terrors of this ordeal. No student of missionary history can overlook Madagascar, Uganda, Persia, Syria, Asia Minor, New Guinea, and the Pacific Islands. China is still fresh in our memories, and not alone the one hundred and eighty-eight (including wives and children) who were sacrificed from the ranks of Protestant foreign missionaries, and the forty-four of Roman Catholic connection, but the forty thousand native Christians, according to a trustworthy estimate, including Roman Catholics, who perished in

the Boxer uprising, give a sublime emphasis to the heroic witness-bearing of one of our most prominent mission fields. The Christian Chinese were hunted, harried, tortured, and slain, with every accessory of heartless cruelty; yet the story of their fidelity has added an inspiring chapter to Christian history. A word, a sign, a motion, an abjuration recognized as merely temporary, an acceptance of a false certificate from the magistrate, stating that they had recanted, would have saved many of them. Hundreds of them died literally "not accepting deliverance," choosing to join that goodly company on high "who came through great tribulation, and washed their robes in the blood of the Lamb," rather than escape by any easy device of outward conformity.

The young wife of one of the native preachers in Manchuria, when she faced death, in that hour of peril prayed, "Oh, Lord Jesus, give me courage to witness for Thee, until the end," and when asked to burn a stick of incense to the gods, with the promise that by this act of concession her

life would be saved, she replied, "Never." In this case the surrender of life was not exacted, for, happily, her courage had excited the admiration of the crowd, and, while her persecutors had their attention turned in another direction, she succeeded opportunely in making her escape. An aged Christian, named Chiang, when seized and told that he must die, said calmly: "Very well, but first give me a little time to pray." He fell upon his knees, and began, "Father, forgive them," and with these words his petition was ended, as he was ruthlessly murdered on the spot. Men were sometimes put to strange tests, like that Chinese Christian before whom a circle was made upon the floor, with a cross drawn within it, upon which he was commanded to spit. He refused, and was thereupon immediately ordered away to execution. Another, while being bound to a pillar in a heathen temple, kept on preaching to his persecutors, to show that the Word of God was not bound, and only death finally silenced that heroic evangel. A young schoolboy, when commanded to worship some

idolatrous tablets, replied, "I cannot do it," and survived his bold refusal only for a moment. The stories of torture connected with the Boxer persecutions are too terrible to repeat in detail; many were burned alive, beaten to death, dismembered, disembowelled, drowned, cut to pieces inch by inch under the sharp blade of a straw-cutter, hurled from precipices, saturated with oil and set on fire, or buried alive.

There are, moreover, accounts of faithful Christian helpers and servants who were done to death rather than betray the hiding-places of the missionaries. A prominent Christian, with his mother, sister, and wife, were bundled into a cart, and taken to a vacant lot outside of the village, singing meanwhile, "He Leadeth Me," as they thus journeyed to their death. One by one they were slain, each in turn refusing to recant. There is a certain realism about the faith of some of these Chinese Christians, which is both touching and inspiring, as in the case of that member of the North Church at Peking—Hsieh by name,—who insisted upon

donning his best clothes, as if for a festal occasion, when he was led out to his martyrdom. "I am to enter the palace of the King," he said, "and the best clothes I have should be used." No wonder the Chinese dug out his heart, to see if they could discover the secret of his courage. The early martyrs of Christian history have proved a valuable asset to Christianity, and to the Christian Church of our day the heroism of Chinese Christians has become a spiritual treasure, the value of which it would be difficult fully to estimate.

We must not linger over this story of martyr testimony. There is also the witness of devoted lives of loyal service, of moral victory, of meekness under provocation, of gentleness and humility in the presence of revilings, of patience in suffering, and of resignation in sorrow. There are transformed characters, restored souls, luminous records, shining examples, consecrated lives; there are stories of simplicity, sacrifice, fidelity, heroism, self-denial, unassuming piety, and loving toil. There are multi-

tudes of Christian witnesses in modern mission lands, whose lives have been garlanded with the graces, the joys, the hopes, and the virtues of the Gospel. Many who have lived worthily have died the death of the righteous, and their reward is written on high.

We need not delve into older mission records, and revive the well-known stories of Africaner, Crowther, and Tiyo Soga, in Africa, of Krishna Pal in India, of Kothahbyu in Burma, of Epeteneto in the New Hebrides, and Pomare in Tahiti. These examples, with Neesima of Japan, Asaad-esh-Shidiak of Mount Lebanon, Kapiolani of Hawaii, Clement Marau of Melanesia, and many others, have served a useful purpose in former years. We have now fresh material to bring forward; men and women, many of them of our own generation, whose record as witnesses is equally inspiring and effective. We shall select only a few bright personalities from a luminous cloud of those who have witnessed well for Christ in the midst of a hostile and harassing environment.

Prominent among them is Khama, the good South African king, a foe to intemperance and polygamy, and a lover of peace and justice. There is Daudi Kasagama, the King of Toro, a country lying west of Uganda, the royal evangelist, and the friend of social order and virtue, who writes that he wants very much to arrange all the matters of his country for Christ only, "that all my people," to quote his own words, "may understand that Jesus Christ, He is the Saviour of all countries, and that He is the King of Kings." In Uganda is its Prime Minister, Apolo Kagwa, the Christian statesman, and on the West Coast of Africa we meet with the pastors Marshall and Anaman, Sir Samuel Lewis, and Bishop Phillips, the two latter recently deceased—all men of distinction and fine Christian records. These are strong witnesses, gathered out of the depths of African savagery, several of them from the ranks of those who have had to face the alluring temptations of power, and to beat down the fierce assaults of personal pride and tribal hostility.

In the Congo State—it seems a mockery just now to call it "Free"—there has recently died a native evangelist, the son of a chief, named Paul, the story of whose conversion and faithful service is full of witnessing power. His early education was secured largely through his own persevering diligence, and, after a course of training as an evangelist, he chose as his field of labour a large town which had for ten years stoutly resisted the entrance of the Gospel. In two years, in spite of hostility and threats of violence, he had gathered a congregation of several hundred. Finally, when this church was strong enough to care for itself, he left it in charge of volunteer workers, and journeyed from outpost to outpost, planting the seeds of other permanent churches. His enthusiasm was contagious, and several of his converts followed his example.

On the island of Madagascar, off the east coast of Africa, there died in 1905 a native pastor, whom Mr. James Sibree, of the London Missionary Society, calls "my old friend and fellow worker; one of the few re-

maining links with the times of early persecution." His name was Rainitrimo, and he was converted about the year 1830, early in the reign of Ranavalona I, the persecuting queen. During those dark days he was fined, imprisoned, sold as a slave, put through the poison ordeal, and finally condemned to labour without pay for many years in the construction of the enormous tomb of the Prime Minister's family, at Isotry, and was not set free until the death of the queen, in 1861. He served after that as a native pastor for forty-one years, and lately died, at the age of ninety-three. His Christian character "developed and deepened with age," his public prayers were full of earnestness and trustful confidence in God's nearness and God's love, while his sermons were brief and to the point, aiming with supreme desire to glorify God and save men. "The last time I met the old veteran," writes Mr. Sibree, "I was going down the hill to preach at Amparibe ; he was walking up a rather steep ascent to morning service, bright and cheerful, as I had ever known

him, and bearing his two and ninety years with but little sign of old age; but now he has gone to join his friends who not only suffered, but died for Christ many years ago." The first martyr of them all in Madagascar was Rasalama, who was executed in 1837. Her great sin was that she prayed to the Christian God, and when led out to execution she still begged for one more opportunity to pray, and, kneeling on the ground, calmly committed her spirit into the hands of her Redeemer, and while in this attitude she was speared to death. Thus began the grim story of what they are accustomed to call the "killing times in Madagascar."

South of the equator seems to be a region of pathless oceans. From Madagascar we may journey due east over a vast waste of waters, along the track of that vague boundary line between Asia and Oceania, through Torres Strait into the South Pacific, with its populous island world. From these realms of primitive savagery we can gather numerous witnesses for Christ, whose record is full of faith and courage. We cannot pass New

Guinea without recalling its noble missionaries, Macfarlane, Chalmers, Lawes, Abel, and others, nor can we fail to pay our tribute of respect and honour to those faithful native preachers and teachers from the South Sea Islands, mostly from the Samoan and Loyalty groups, who have responded so willingly to the call for help in the perilous and trying pioneer work of opening New Guinea to the Gospel. They were converts in the missions of the Wesleyans and the London Missionary Society in the South Seas, and in all, including their wives, about three hundred of them have entered New Guinea as native missionaries. Of this number no less than one hundred and twenty have perished with fever, or suffered a violent death.

Out of a heredity of cannibalism and bloody tribal wars came Gucheng, a convert to the Gospel in the island of Lifu. He was taught by the missionaries, and when, in 1871, Dr. Macfarlane, then in Lifu, was delegated to open a mission in New Guinea, the call was given for volunteers from the native converts to accompany him. The entire

native pastorate of Lifu, and all the students in the mission seminary, offered themselves for the service. Gucheng and one other were selected. The story of his pioneer devotion is full of heroism. It was to him and to many of the other native teachers who afterwards engaged in the service, a foreign missionary sphere of work—distant, unknown, perilous; yet there was no break in the steady procession of volunteers. In two years after the first entrance, that little mission cemetery at Port Moresby, in New Guinea, had eighteen graves of teachers who had yielded up their lives in consecrated loyalty. Gucheng was ever ready for any duty, however threatening the outlook, and would join any exploring expedition into dangerous regions to search for a more healthful and suitable locality for mission stations. Finally, when it became evident that the permanent evangelistic and teaching force must be recruited from the natives of New Guinea, rather than from South Sea aliens, he became the head of a Papuan Training Institution, and in this position he aided in educating native students to

continue the work which he and his comrades were not physically fitted to perform. While establishing a new mission station, to be manned by his pupils, he was suddenly stricken with fever, and died. His name is hardly mentioned in Christendom, nor is that of Ruatoka, another South Sea native of exceptional value to the Mission, yet their record as witnesses for Christ, and servants in the extension of His kingdom, is not one whit less worthy of admiration than that of our best known missionary heroes.

Some fifteen hundred miles due southeast from New Guinea, across the Coral Sea, is the group of Loyalty Islands, the scene of the life-work of Pao, known as the Apostle of Lifu. He, too, was in foreign missionary service, as he was born in Polynesia, some three thousand miles to the eastward of Lifu. With faith and courage, and a consecrated spirit, he went to that island as a pioneer evangelist among its wild cannibals. "Have you a message for me from the Great Spirit?" inquired the powerful King of Lifu, as the young stranger, who had landed alone

on that dangerous shore, was brought before him. "Yes," said Pao, "and here it is," producing his Rarotongan New Testament. There he lived, amid perils and discouragements, until in later years he was called home, leaving a native Christian community to mourn him, and having opened the way for the London Mission to establish itself in the island. So mighty in its impressiveness was his witness to the Gospel that many years after his death the foreign and native communities of Lifu united in raising a monument to commemorate his life and work.

Had we time to inspect this island world more in detail—to visit the Fiji, Tonga, Samoan, Hervey, and Society groups, and possibly in returning westward through the northern seas to call at the Micronesian and Melanesian clusters, we should find witnessing thousands, who, like the elders of old, have "obtained a good report." Every village in the eighty inhabited islands of the Fiji group has its church, and, all told, there are about nine hundred places of worship where the Fijians maintain the world's record

as to the percentage of regular attendants upon church services, ninety-five out of every hundred of the native residents going to church with conscientious fidelity. Before the Gospel entered, at the hands of the English Wesleyans, in 1835, the Fiji group was such a loathsome hotbed of vice and cruelty that it has been appropriately called "an antechamber to the bottomless pit."

We must now hasten on to Japan, and while not forgetting to mention with respect the name of Neesima, we will select more recent witnesses who may be justly regarded as worthy of our attention. Perhaps the best known among them are the late Honourable Kenkichi Kataoka, the Christian statesman and man of prayer, Ishii, the philanthropist, Hara, the friend of discharged prisoners, Sawayama, pastor and evangelist, who has been called the "Modern Paul of Japan," Honda, the educationalist, and Motoda, the faithful rector, and head of a government school, who stipulated in accepting the latter office that he should not be prohibited from teaching Christianity, and thus

witnessing to his Master. Dr. Honda has been recently chosen as the first native bishop of the Methodist Church in Japan. We may mention also Messrs. Ishimoto, Ebara, Nitobe, Miyama, Matsuyama, Okuno, Ibuka, Tomeoka, Ando, Miyake, Kozaki, Tamura, Harada, Uchimura, Sato, Uemura, Niwa, Shimada, Ebina, Miyagawa, Watanabe, Makino, Hirata, Yamamoto, Haraiwa, Shimomura, Homma, and many others, whose witnessing lives would be worthy of our attention had we time to dwell upon them.

In Korea there are many witnesses, and the latest reports from that field indicate that multitudes are embracing Christianity. The desire to enter the Christian Church and know more fully the love of Christ and the power of the Gospel seems to be phenomenal. Some one who has just been there describes them as a "broken-hearted nation turning to Christ." The statements of Mr. W. T. Ellis, which I have already noted, call attention to the very exceptional opportunities there to win souls for the kingdom, and recent letters from the field speak of revival scenes

which are evidence of intense feeling and deep spiritual experience. It is possible that Korea may become a witnessing nation of special value to Christianity.

We have already spoken of the testimony of Chinese martyrs, but there are many whose lives without the seal of martyrdom have witnessed faithfully for Christ. There is Chang, the blind man, who walked a hundred miles to Dr. Christie's hospital at Moukden, and while there received the Gospel gladly. He soon entered upon an evangelistic service of great success, and, visiting from place to place, won souls wherever he went. There was Wang, another Manchurian evangelist, whose life has been written by Dr. Ross. It strengthens one's faith to read of his devotion, his liberality, his readiness to endure hardship, his patience and tact in meeting opposition, his ingenuity in interesting his hearers, and his fidelity to the Gospel message. Instead of taking offense at opposition and insult, he was depressed rather if his preaching was received calmly or with no signs of irritation, and was inclined

to blame himself for some supposed unfaithfulness as the probable cause of such a peaceful attitude on the part of the powers of darkness. In his earlier years, before his conversion, he was much addicted to the use of opium, and the poison was never fully eliminated from his system, so that his work was often done while suffering from great weakness of body; but so long as he could stand upon his feet, he was a faithful witness, and finally he died speaking of Christ with his last breath.

Pastor Chiu of Amoy, where the English Presbyterians have a mission, was converted at the age of twelve, entered the ministry at twenty, and served with unwearied zeal, much of the time in difficult pioneer work. His enthusiasm never failed him, and he became popular with all classes; his intellectual force and heart power made him a *persona grata* among the literati, the officials, and the people. While the Church in China produces such men as Pastor Chiu, we may be confident that its witnessing power will never fail. We read further of a certain

Pastor Chia, up in North China, in connection with the American Board Mission, a portly, dignified, impressive personality, who stands six feet in height, and has charge of forty outstations in the Shantung Province. Every native Christian in his district looks to him as a sympathetic friend and adviser. After the Boxer troubles he it was who was commissioned to settle the indemnity claims for the Christians of that region, and he went through the ordeal to the satisfaction of all, and with absolute honesty in his accounts. His witness was characterized by love, fidelity, brotherly kindness, and unblemished integrity.

At Amoy also we find the record of another pastor, who served there forty years, in connection with the Reformed Church Mission. The Rev. Iap Han-cheong was ordained in 1864, being among the very first natives then set apart for the ministry in China. His fortieth anniversary to the pastorate was celebrated by the presentation to him of four banners, each one seven feet in length, made of crimson and blue silk, and

suitably inscribed with square yards of esteem and loving appreciation. The occasion was further marked by a substantial contribution toward a memorial fund in his honour, to be used for missionary purposes, in commemoration of his life-work. Forty years ago there were only two church organizations in all that region, and no native pastors. To-day there are thirty-eight pastors and eighty churches, fifty-three of them being self-supporting. The labours of this faithful native pastor have no doubt had much to do in promoting this advance. Pastor Hsi's biography, written by Mrs. Taylor, has made us conversant with a singularly strong and heroic witness for Christ. While preparing this lecture I have become acquainted with a little volume by Mr. W. P. Bentley, entitled "Illustrious Chinese Christians."[1] It contains brief biographical sketches, either written by missionaries, or based upon data furnished from the field, of twenty-two natives, who in Christian character and loyal service

[1] Published by The Standard Publishing Company, Cincinnati, Ohio, 1906.

furnish an example of witnessing fidelity which is not only creditable to China, but an honour to the Christian name.

In Siam we find the brief but noble record of the Rev. Boon Boon-Itt, whose life-story is told in a pamphlet issued by the Presbyterian Board of Foreign Missions. He was educated in this country, at Williams College and Auburn Theological Seminary, and on his return to Siam was inducted into a responsible pastorate at Bangkok. He entered upon his duties there with alacrity, giving earnest attention to the spiritual interests of the young men of the city. His success in this special sphere reminds one of the work of Henry Drummond among the young men of his day. The early death of Mr. Boon-Itt was a great sorrow to many friends in this country, as well as in Siam. He seemed to be just on the threshold of a long and useful life, but his witness for Christ, though brief, was inflexible, strenuous, and true.

Dr. Bunker of Burma has told us, in a biography which he has published, the story of Soo Thah, the indefatigable preacher

and temperance advocate. It is related that he once succeeded in inducing an entire village to abandon intoxicants, with the exception of one rich old resident, who persisted in distilling and drinking rice whiskey, and placing the temptation in the way of the young people around him. After much persuasion, this upper-class sinner finally consented to yield to solicitation, and give up his evil traffic. It happened that he had a considerable quantity of rice and corn on hand already boiled, mixed with yeast, and in process of fermentation. Rather than destroy this valuable stock, he fed it all to his pigs, with tragic dynamic effect. This startling result suggested to the alert mind of Soo Thah a pungent text, which in the spirit of a homiletical opportunism, not altogether unknown elsewhere, he used with telling effect to enforce his next temperance sermon. The witness of this brave man included a perilous attempt to evangelize a savage tribe, where no entrance to the Gospel had ever been allowed. Success crowned his efforts, and the victory over superstition

and hostility was complete. It was given to him subsequently to be a leader in kindling the spirit of national unity among the Karens, and in allying them with the British Government at the time of the Burmese rebellion. His witness was thus a strong one in behalf of the Gospel as a saving power, and also in the promotion of social order and national progress.

We must hasten now to India, where many faithful and trustworthy witnesses present themselves as we scan the records of Indian Christianity. Krishna Mohun Banerjea, Ram Chandra Bose, Lal Bihari Day, and Nehemiah Goreh, may all be regarded as representative Christian apologists. Baba Padmanji, Thakur Dass, N. V. Tilak, Rallia Ram, Navalkar, Joseph David, Samuel Paul, T. K. Chatterji, Dr. Ahmed Shah, Abdullah Athim, and others, stand high among native Christian authors. Abdul Masih, Abdul Rahman, Imad-ud-Din (noted for his Biblical scholarship), Safdar Ali, and Jani Alli, are prominent Christian witnesses from the ranks of Islam. There are many native writers

whose witness to Christ has been embodied in devotional hymns, some of them of unusual beauty. Jacob Biswas, in Bengali; Sastri, in Tamil; Karmarkar, Tilak, and Sangle, in Marathi; Safdar Ali, in Urdu; with K. M. Banerjea, Goreh, Navalkar, Bose, and Day, as well, are all representative and gifted hymnists. Many learned natives have shared with distinction in the enormous labours of Bible translation in India, as Archdeacon Koshi Koshi, in Malayalam; the Rev. D. Anamtam, and the Rev. P. Jaganadhan, in Telugu; Baba Padmanji, and G. R. Navalkar, in Marathi; Tara Chand, in Urdu; Shem Sahu, in Uriya; and Imam Masih, in Bengali. There are numerous pastors and evangelists, like Messrs. Golaknath, Pestonji, Sheshadri, M. N. Bose, D. L. Joshi, Devasagayam, Chatterjee, W. T. Satthianadhan, Khisti, Naoroji, Devadasan, and John Williams, the latter among the wild Waziris. These men, and many others, have devoted their lives to a diligent testimony concerning Christ and His Gospel. One of those just mentioned, the Rev. Dhanjibhai

Naoroji, has recently celebrated the Jubilee of his Christian service. In a document presented to him on that occasion, it is stated: "You were the first and foremost of all the Parsi converts to come out and join the Church of Christ, and though your path lay through many trials and persecutions, these did not daunt your courage. Through God's grace you stood firm, to be a glorious witness for Him in this land." There are statesmen and men of culture, like Sir Harnum Singh, who represented the Indian Christian community at the coronation of Edward VII. In this list a conspicuous place must be assigned to that eminent Christian, and accomplished government official, Mr. Kali Charan Banurji, deceased, we regret to say, since his name was here inserted. We might name also as worthy witnesses and public men of distinction, Dewan Bahadur N. Subrahmanyam, Dr. Pulney Andy, N. G. Welinkar, Rai Bahadur Maya Das, and others.

There are professors and educationalists, as Professor Ram Chandra of Delhi, Professor H. L. Mukerji of Bareilly, Professor Golak

Nath Chatterji of Lahore, and the lamented Samuel Satthianadhan, LL. D., late Professor of Mental and Moral Science in the Presidency College, Madras. The personality of Dr. Satthianadhan is known to many in England and in this country, as during his recent visit to America he delivered a course of lectures at several theological seminaries, including McCormick, on "Indian Philosophical Systems as Related to Christianity." No one who met him could fail to note the gentleness and geniality of his personal address, the accuracy and extent of his scholarship, the fine tone of Christian courtesy in his demeanour, his loyalty to evangelical truth, and the presence of strong traits of character, which, combined with religious sincerity, made him a most attractive example of what we may expect in educated Indian Christians. His witness to Christ, and to the ennobling power of the Gospel, was of distinct value, here in America as well as in India, and we all have a finer ideal of the possibilities of Christian character, and of the witness-bearing power of Indian Chris-

tianity from having met this winsome disciple, even though our intercourse with him may have been but casual and transient.

We should not fail to name, moreover, in this connection some representative Indian women who are worthy of our respect and admiration. Among them we may mention Krupabai, the gifted writer, Ramabai, the philanthropist of world-wide fame, Lady Harnum Singh, the Sorabjis, Miss Lilivati Singh, Miss C. M. Bose, Miss S. Chuckerbutty, the Chatterjees, Mrs. Shome, Mrs. Bauboo, and Mrs. Satthianadhan, the accomplished editor of *The Indian Ladies' Magazine*. These, with others who might be mentioned, are witnesses of a high order to the gracious influence of Christianity.

The witnessing power of multitudes gathered into the Christian fold from the ranks of Indian outcasts should by no means be overlooked. The Pariah converts, pitiful in their former degradation and suffering, become evidential trophies of the power and grace of the Gospel. The high caste Hindu himself often wonders at the change which is

wrought by conversion, and is deeply impressed with the gladdening, hope-inspiring, self-respecting, efficacy of Christian enlightenment, so energizing morally, and so transforming socially, among a sunken and seemingly doomed class. Distinguished Brahmans in high official position are recognizing the fact that something is being done for the outcast element which is altogether new in Indian history. Its witnessing power is irresistible. Outcast converts of Christianity may yet become a "cloud of witnesses" whose testimony to the uplifting helpfulness of the Gospel will stir the heart of India.[1]

[1] In a recent report to the native Prince of Travancore, India, a Brahman census commissioner paid the following tribute to Christian missions and native Christian converts:

"The heroism of raising the low from the slough of degradation and debasement is an element of civilization unknown to ancient India. But for the Christian missionaries in the country these humble orders would forever remain unraised. The Brahman community of Southern India is not doing for the lower classes what the casteless Britisher is doing for them. The credit of the philanthropy of going to the houses of the low and distressed and the dirty, and putting the shoulder to the wheel of depraved humanity, belongs to the Christian. It is a glory reserved to this century of human progress, the epoch of the happy commingling of the civilization of the West with that of the East."

Passing now very hastily to lands largely under Moslem rule, we find in Syria the strenuous and outspoken witness of Michial Meshakah, of Butrus Bistany, of Michial Araman, of John Abcarius, of Ibrahim Sarkis, and Rizzook Berbary. In Persia, Deacon Abraham, the philanthropist, and Mirza Ibrahim, the martyr, have added their valued witness to the transforming power of the Gospel. Throughout Turkey there are scores who have lived faithful lives, and whose characters and services have made them as "living epistles, known and read of all men." The venerable pastor at Aintab, in Asia Minor, the Rev. Kara Krikore, who has just celebrated the fiftieth anniversary of his pastorate over the church in that city, is a worthy example.

These men and women of faith and zeal whom we have mentioned in this long calendar of sainthood have never been canonized officially; they are only plain witnesses to the sanctifying power and the unselfish impulses of the Gospel; but they have lived and communed with Christ, in whatever environment their lot has been cast, and they have borne

about in their spiritual natures "the marks of the Lord Jesus" as truly as have many of those religious zealots and heroes who have been designated as saints by popular acclaim or ecclesiastical decree. It was a true and gracious instinct which led the late Dr. Edwin Hatch, the accomplished student of Church Institutions, in his little poem, entitled "All Saints," to include a reference to universal sainthood wherever Christ has been loved and served, the world over.

"Saints of the early dawn of Christ,
Saints of imperial Rome,
Saints of the cloistered Middle Age,
Saints of the modern home;
Saints of the soft and sunny East,
Saints of the frozen seas,
Saints of the isles that wave their palms,
In the far Antipodes;
Saints of the marts and busy streets,
Saints of the squalid lanes,
Saints of the silent solitudes,
Of the prairies and the plains;
Saints who were wafted to the skies
In the torment robe of flame,
Saints who have graven on men's thoughts
A monumental name."

We have dwelt at such length on the rec-

ord of these native converts who have witnessed by their own lives and characters to the redeeming and constraining power of the Gospel, that we have little time left to speak of the testimony of outside witnesses who have had opportunities to observe mission work, and have recognized its beneficent and helpful influence. Dr. James L. Barton has recently published a volume dealing with this aspect of the subject. It is entitled, "The Missionary and His Critics," and as the book is accessible to all, we will not repeat anything which can be found therein. Statements which have appeared within a few months since that book was issued will be more than sufficient for our present purpose.

We note that Lieut.-General MacArthur has recently expressed his "appreciation of the splendid work the missionaries are doing in the Severance Hospital at Seoul," and, in the same connection, he remarks: "I desire further to speak in the highest terms of commendation of the missionary work I saw elsewhere in Korea." The Crown Prince of Siam has said publicly within a few months: "As

my royal grandfather and my royal father have befriended the Christian missionaries, so I trust that I, too, shall have an opportunity on proper occasions to assist them to the limit of my power." Sir Andrew H. L. Fraser, the Lieutenant-Governor of Bengal, in addressing a recent General Assembly of the Church of Scotland, remarked that he had been thirty-five years in India, and, continuing, said: "I am glad of an opportunity of expressing the deep sense of obligation which as an officer of the government I feel to the missionaries." His address was replete with statements of a similar tenor, indicating his high estimate of the value of missions in India. In September, 1906, Sir Arthur Lawley, Lieutenant-Governor of Madras, visited Coimbatore, and while there discharged the pleasant duty of presenting to the Rev. Mr. Brough, of the London Mission, the Kaiser-i-Hind Medal awarded by King Edward for services rendered during a recent visitation of the plague. His address upon the occasion was a hearty tribute to the worth of missions. A few weeks later, at the ceremony of laying

the corner-stone of the new college building of the American Board Mission at Madura, South India, the same official, in the course of an address glowing with sympathetic enthusiasm, remarked: "I hail with satisfaction the opportunity which you have been good enough to give me to-day of saying, as the head of the government in this Presidency, how highly I appreciate the value of your splendid work, done so ardently and earnestly. I hope that the work may grow and prosper. I hope that here upon this height may grow an institution worthy of the objects with which it has been taken in hand, worthy of those who made it possible to come to achievement, worthy of the sons of that great Anglo-Saxon nation who have shown themselves so well able to carry over the Western seas, right up to the farthest corners of the earth, the best and the noblest traditions of the race from which they sprang. That God may prosper them in their work is my most deep and earnest prayer."

In a recent letter to the President of Madura College, Lord Curzon, Ex-Viceroy of India,

writes: "While in India I was greatly impressed with the excellent, devoted, and self-sacrificing work that was being spontaneously undertaken by American educational and missionary institutions, and I regard them as a valuable adjunct to the forces of government in aiming at the moral and intellectual development of the people." Sir Frederic S. P. Lely, in a paper on the "Practical Side of Famine in India," read recently before the Indian Section of the Society of Arts, at a meeting held in London, spoke in terms of unstinted admiration of the services of missionaries on behalf of famine sufferers. He said: "Given a wasted famine starveling, and nothing will save him, but such care as cannot be bought. The devoted Christian women missionaries who sought out wretched little ones, and mothered them back to life, deserved, as they gained, the gratitude of the people." He mentioned also by name three missionaries, Messrs. Mulligan, Mawhinney, and Thompson, who had done heroic and loving, though to themselves fatal, service in famine relief, and concerning them he said:

"I make no apology for mentioning these names, for the blood of such men is the seed —and the sap—of empire." Lord Curzon, who was in the chair at the time, spoke also of the "devotion of the missionaries, English, American, Canadian, European, of every nationality, women as well as men. They literally stood for months between the living and the dead, and they set a noble example of the creed of their Master." Sir Frederick Nicholson made an address at Northfield in 1906. He was in this country on official business, but accepted the invitation to give his impression of missions, derived during a residence of thirty-seven years in India. His tribute, which you will find in the *Missionary Review of the World*, for January, 1907, is worth reading, as the testimony of one who speaks advisedly of what he knows.

Mr. P. Whitwell Wilson, M. P., in a contribution to the pages of the *Chronicle of the London Missionary Society*, for March, 1908, writes appreciatively of the influence of the missionary in quickening the spirit of brotherhood in the imperial policy of nations.

"He is a guarantee," he writes, "that our nation in approaching less civilized peoples shall be actuated not merely by imperial ambition, or love of gain, but by real desire to communicate to others the best life that we have found ourselves." At the conclusion of his article he states: "Under these circumstances, I am, as a mere politician, convinced of the value, and indeed the necessity of missions. One sees clearly that empires are bound to expand. One also sees that such expansion would be an awful and cruel business, if it were not accompanied by a vein of Christian sacrifice."

Sir Andrew Wingate, in a speech opening a missionary exhibition held recently at Bromley, near London, spoke of the opportunity which the Church had for moulding the youth of China and India for Christ. "The ominous rumblings in India," he remarked, "show that it is not education, but character, not books, but the Bible, that play the greater part in the highest education of a nation." He noted the change of tone in men of business toward missions, and their increasing inclination to

ask themselves whether the kingdom of Christ is not the best investment for their money. Sir Frederick Cunningham, who has had long experience as a civil administrator in India, in a recent address referred to "the great value of the missionary's work in school and hospital, in humanizing and elevating the people. I for one can bear testimony to its worth, both from the educational and political aspect." Sir Frederick spoke as one who had known many missionaries intimately. Sir James Bourdillon, an Indian official of note, has also said in a recent address, that one of the justifications of missions was "the value of such work in the Church itself. Unless the Church could put forth its power, and send forth missionaries, it could not flourish, and could not live."

The Right Honourable Winston Churchill, of the English Cabinet, has recently visited Uganda, and since his return to England he has spoken with warm praise of missionary work in that country. His address at the National Liberal Club, in which he referred to the benefits of missions in Uganda, was a

testimony of exceptional value. "Once in Uganda," he remarked, "you went into another world. You found there a completely established polity—a State with every one in his place and a place for every one. You found clothed, cultivated, educated natives. You found 200,000 who could read and write, a very great number who had embraced the Christian faith, and had abandoned polygamy in consequence of their conversion. You found, in short, in Uganda almost everything which went to vindicate the ideal which the negrophile had so often held up before the House of Commons, and in regard to which he had so often in other places been disappointed by the hard logic of facts and the disappointing trend of concrete and material events. We owed a great deal in Uganda to the development, on, he thought, an unequalled scale of missionary enterprise. In some other parts of the British Empire he had found the official classes distrustful of missionary enterprise. In Uganda he found them very grateful. Devoted Christian men of different Churches, but of a common char-

ity, had laboured earnestly and strenuously, year in, year out, to raise the moral and spiritual conceptions of one of the most intelligent races in the whole of the African Continent, and they had succeeded undoubtedly in introducing a character of progress and decorum into the life of Uganda, which made that State one of the most interesting of those for which the British public had ever become directly or indirectly responsible." Mr. George Wilson, C. B., Deputy-Commissioner of the Uganda Protectorate, referring to the work of missions in that country, remarked at a recent meeting of the Society of Arts that "the missionary societies have . . . done a magnificent work, and, let us hope and believe, as we may, an ever-enduring work in the educational and moral upbringing of the natives."

In the *Contemporary Review* for February, 1908, is a report on Christian Missions in China, by Mr. F. W. Fox, Prof. Alexander Macalister of Cambridge, and Sir Alexander Simpson of Edinburgh, who have recently visited China, with a view to gathering first-

hand information as to the status of missions in that empire. The article leaves no doubt in the reader's mind that these distinguished visitors found the best reasons to approve and endorse missionary effort, and that they returned home with the determination to support and encourage the missionary enterprise in the Far East.

The Acting-Governor of Nigeria, Mr. Fosbery, said in a public address not long ago: "It is impossible to overestimate the good already accomplished in Southern Nigeria by the Church Missionary Society." He gave hearty assurance of his willing coöperation and support in all measures tending to the advancement of true religion and civilization. Mr. Archibald R. Colquhoun, the author and world-wide traveller, in his recent book on "The Africander Land," gives ungrudging testimony to the work accomplished there by missionaries. Admiral A. T. Mahan, in his volume issued not long ago, entitled, "The Problem of Asia, and Its Effects on International Policies," deprecates the attitude taken by hostile critics of missions, and speaks with

emphasis of the desirability of mission effort in Far Eastern nations, especially China. The striking address of Sir Henry Mortimer Durand, at the Student Volunteer Convention at Nashville, in the spring of 1906, is probably familiar to all.

Three well-known newspaper correspondents in the Far East have recently written on the subject of missions, Mr. Frederick McCormick, Mr. F. A. McKenzie, and Mr. W. T. Ellis. Mr. McCormick says at the close of a communication expressing approval of missionary service in China: "We must, as Americans, quit thoughtless condemnation of missions, and give aid to all kinds of efforts to reach the Chinese people." Mr. McKenzie declares, in his recently published volume, entitled, "The Unveiled East," that the missionaries "have been not only teachers of religion, but the advanced agents of civilization." Mr. Ellis, whose testimony we have previously mentioned, has given us repeated statements as to the value of mission work in the lands he has visited in the Far East, during his world tour of 1906–7.

This witness from without is growing clearer and more decisive. Missions have had to face much ignorant criticism and supercilious disparagement in the past, but there are signs that they are gradually coming to their own, and that they will not only be vindicated, but will win more fully than ever before the admiring sympathy and the loving support of the Church of Christ.

LECTURE IV

FRESH ANNALS OF THE KINGDOM

"We are to seek first the Kingdom of God. All organizations, even including the Church, are put secondary. One may be loyal to the Kingdom and at the same time loyal to the Church, because the Church is the means of which the Kingdom is the end. The Church will be the centre for influences which reach out and permeate all life. But the Church will eventuate in something more substantial than itself, namely, the Kingdom of God. In recent times it is apparent that the idea of the Kingdom is displacing, in part at least, that of the Church. The great movements of reform, such as the abolition of slavery, while having their roots in the teachings of the Church, are largely conducted on extra-church lines. Thus, in Japan and in China the Young Men's Christian Associations win a confidence and support which are not given to denominations. With apostolic fervour and the wisdom of sages these associations have won recognition of which they are well worthy. The laity have shown themselves somewhat in advance of the clergy in calling for essential Christianity, and, in large part, the obliterating of many sectarian distinctions. Unless the Church broadens its borders, and enlarges its conceptions, and humanizes its operations, it will fail to maintain its important position in the world. The power of the Church will grow as it synchronizes its operations with the Kingdom, and learns to work in a regulated and coöperative activity."

—*Shanghai Centenary Missionary Conference.*

LECTURE IV

FRESH ANNALS OF THE KINGDOM

THE missionary enterprise, as we have long ago discovered, is a unique potentiality in the world. It has opened new chapters in history ; it has introduced new forces into human life and racial progress. In its initial stages, under Christian auspices, it grappled with the mighty Roman Empire—that great symbol of militant world power and efflorescent pagan culture,—and transformed it into a historic influence, which has given a brighter colouring, and a distinctly nobler tendency, to the religious, social, and political development of Christendom. In later centuries it entered the British Isles ; it penetrated into the wilds of Northern Europe ; it moulded Teutonic and Slavic development ; it touched a nascent Christendom at many points of vital growth and crucial import. It sailed westward and

eastward, enshrined in the hearts of aspiring explorers and sturdy Puritans. It traversed the caravan routes into distant China; it plowed its way through the Far Eastern seas, landing on Indian, East Indian, and Japanese shores. At times it has seemed to be baffled and defeated; yet it has never acknowledged itself to be vanquished, nor accepted failure as its portion.

In these latter years of history it has assumed a more strenuous rôle of renewed activities, and we have behind us a century of missionary progress, which calls for gratitude, reveals large possibilities of future advance, and opens vistas of hope in the hidden realm of the Church's destiny and final victory. We are at the present moment evidently turning the pages of what may be called a new chapter in the annals of the kingdom. Its quality of newness does not arise merely from the fact that it has become aggressively missionary, since the missionary spirit and aim have been characteristic of Christianity from the beginning, even though at times much hampered, and but

dimly revealed. Its newness is rather identified with matters of emphasis, and pertains to the enlargement of activities. It reveals itself in an alert coördination with world changes, in fresh adaptation to the calls of new racial contact, in incisive moulding touches at points of ethical influence, religious enlightenment, intellectual quickening, social reformation, and political readjustment.

Each age of the Church seems to have assigned to it some special service to render, some profound principle to vindicate and establish, some paramount duty to discharge, or some ripe harvest to gather for the enrichment of man's religious inheritance. The sphere of service which may be regarded as indicating the function of our own age might be estimated differently from different standpoints, but no intelligent student of the progress of Christ's kingdom could fail to recognize the vital responsibility which rests upon the Church of our day to foster the missionary enterprise as one at least of our foremost duties to the kingdom and to the

world. We have been diligent students of the past, and in the spheres of historic research, literary scrutiny, and theological study, we have been alert critics, and conservative reconstructionists, according to the light and insight which have been given us. In this stirring, unsettled, and at the same time mobile, and swiftly advancing age, we have a wonderful call of Christian opportunism. It becomes, therefore, our special mission and duty to dedicate ourselves to a noble forward movement in the progress of Christ's kingdom, to a glorified evangelism of world-wide proportions. It is the great mission of the Church in our day not to exploit the past, or to fight over the old battles of a highly scholastic dogmatism, but rather, while holding fast to essential evangelical truth, to improve and possess the present, and make large plans for winning the future. The watchword of the times is, "Go Forward." We can hear it as clearly as was heard that command which was given to the children of Israel on the shores of the Red Sea, centuries ago.

This fresh chapter in the missionary annals of the kingdom into which we are now peering seems to be marked by three leading aspects. It is cosmopolitan to an extent hitherto unknown; it reveals unexampled opportunities and calls of privilege; it presents a record of varied and notable achievements, which have changed the outlook of humanity. Its enlarged cosmopolitanism, its increasing opportunity, its striking achievements: in these three aspects of the present-day progress of the kingdom do we not discover the turning of a new leaf in the history of world-redemption?

Its cosmopolitan newness is not the result of any change in foundation principles or characteristic aims; it has come rather with enlargement of vision, realization of responsibility, opening of doors of access, and a fresh consecration on the part of the Church to the duty of spiritual prospecting among alien races, and hitherto inaccessible peoples. Since Carey landed in India, not, speaking historically, as the first pioneer missionary, but rather as a forerunner of the modern era;

since Morrison landed in China; since Liggins, Williams, and Hepburn entered Japan; and since the opening of the modern missionary campaign in other lands, an immense development of the idea and plan of universal missionary propaganda has taken possession of the Christian consciousness.

To modern Christendom it has become virtually a fresh revelation in the unfoldings of the kingdom. A new library of missionary literature has been issued in connection with it, dealing with history, statistics, environment, difficulties, and successes. The religious press, and especially missionary periodicals, give us columns of detail and incident. Dignified and specialized missionary reviews lie upon our tables, containing discussions of the more scholastic and academic aspects of the enterprise, and dealing thoughtfully with the perplexing problems and practical issues which are involved in its successful advance. Mission study has now become a comparatively easy matter; in fact, we can be almost surcharged with information, if we are alert to find it. Contrast the op-

portunities of familiarizing ourselves with the present status of missions in the world with those accessible to Alexander Duff in 1824, when, with a group of fellow-students at St. Andrews University, he founded a Students' Missionary Society in that ancient seat of learning, with the avowed purpose, to quote from the prospectus, "of studying foreign missions, so as to satisfy themselves of the necessities of the world outside of Christendom." The books, magazines, and articles, often found in secular as well as religious journals, the leaflets, diagrams, charts, and the voluminous special literature of various missionary organizations, have become a distinctive feature of the literary output of our day. Church conferences and ecclesiastical assemblies give notable attention to foreign missions; numerous conventions, followed by extended published reports, are gathered to consider and promote their interests; classes for specialized study are formed in schools, colleges, and churches; forward movements are working to stimulate an intelligent zeal; and mission study schools and assemblies

convene with the serious purpose of devoting days to continuous study of the subject. A Laymen's Missionary Movement not only arrests the attention of our American Churches, but invades Great Britain and receives a noteworthy welcome; and we submit that all this is something new in the annals of the kingdom.

There is a large cosmopolitanism also in the outlook and scope of our missionary agencies. They are in no sense self-centered, narrow, and provincial; they are world-wide in sympathy; they contemplate distant and alien races as potential members of a universal Christendom, and regard them as rightful heirs of the privileges and fruitions of the Gospel. There is, moreover, an enlarged conception on the part of the Church of the extent and variety of the benefits which may follow and attend successful missionary effort. The individualistic view which prevailed in the early missions of the Church, and which was, to a considerable extent, still maintained in the early stages of the missionary revival of the past century,

regarding as it did the individual convert as its great, and perhaps sometimes almost its only prize, has not, to be sure, been superseded or abandoned, and it is to be hoped that it never will be discarded. Its culminating goal of church organization, and the establishment of an objective society for communion, culture, and service, will never grow out of date, or cease to be essential as an instrument of religious influence and spiritual expansion. This is no longer, however, the exclusive or limited aim, nor is it a sufficiently satisfying interpretation of missions. We have discovered abundant reason to expect larger results, and to hope for more radical and comprehensive reconstruction in the intellectual, social, industrial, and even political and administrative life of backward peoples. The view which regards the rescue of the individual, and his identification with the spiritual forces of the Gospel propaganda, as a fundamental feature of missions, is not discredited in the least, and is assuredly not abandoned. It is still representative and regnant, while at the same time its full

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outreaching significance, and its expansive import, have become more apparent, and have rounded out our modern missionary ideal with an auspicious and momentous meaning.

In the same way the nationalistic or tribal view of missionary progress, which was so largely the governing aim in the medieval period, has been still further expanded. It was in its day a comprehensive and fructifying spirit in the missionary purpose of that age; yet it would fail now to compass the range of evangelistic effort in this our cosmopolitan age. Barbarous races, heathen tribes, and even whole nations, were included, to be sure, in the magnificent plans of an Augustine, a Columba, a Boniface, an Ansgar, a Cyril, a Methodius, and other religious leaders of the times. Mass conversions of king and people were not unknown, in some few instances by methods quite too militant to meet with our approval; yet it was thus that the foundations of Occidental Christendom began to be laid. We cannot in our present outlook spare either the individualistic aim or the national-

istic hope in any adequate conception of our missionary programme, but we have now advanced to a time in the growth of the kingdom, and in the progress of missions, when the whole round world looms up before us in practical and realistic vision, as the great and entrancing goal of effort. An ideal of the universal kingdom begins to thrill us and allure us. We are not intimating that this breadth of vision and largeness of aim are not found in the original charter of missions; they are there potentially, and the missionary leaders in all ages have been under their sway; but they have never captured the consciences and inspired the hopes of so large a proportion of the serious and sincere element in our whole Christian community as at the present time. The entire outlook of missions has been expanded, ennobled, and transfigured in the eyes of the more devout and spiritual members of our Churches, and that conspicuously, within a generation, almost, I might say, within a decade.

We are all interested and touched by the individualistic incidents of the campaign, and

we find much that is inspiring and rewarding in the study of the great nationalistic developments of medieval and modern history, especially that outcome of Christian civilization which can be traced all through the Christian centuries. As a feature of denominational enterprise, our various ecclesiastical organizations have become attached and specially attracted to the missionary work which they have conducted among different races. Each Church has found a distinct inspiration, and has secured a reward all its own in connection with the gifts, the prayers, and the sacrifices, as well as the hopes, which have centered largely in those special fields among those chosen races where its missionary efforts have been expended. But is it not true that a larger interest and a broader vision is now enlisting the attention of all the Churches? The universal Christian heart is adjusting itself to the conception of a great world victory, which is destined to become, as we are able to bear it, the absorbing, inspirational motive of the missionary movement of the whole Church of Christ. Nothing, I take it, will

have a more irresistible influence in establishing an interdenominational status of brotherhood and federated coöperation than the call of universal missions addressed to the united hearts of all ecclesiastical communions.

We are thus being graduated from preliminary courses of study and training, and are now facing new conditions, in which we enter, not without grave responsibilities, upon an era of momentous and united struggle for the mastery of the world. In this campaign we shall, it is to be hoped, enlist a native army of zealous converts and evangelists to assume with us in friendly coöperation the responsibility and the high rewards of finally successful achievement. It will be meanwhile, however, a time of testing for the home Church. God's Providence is manifestly turning a page in the unfoldings of the divine purpose, the meaning of which is expansion. Will the Church be alert and attentive? Our Lord, who is sometimes represented as standing at a closed door and knocking, now stands at an open door and beckons. Will the Church respond? "Watchman, what of the night?"

has usually been interpreted as addressed to the foreign missionary at his outpost, waiting and watching for the dawn to illumine the darkness of heathenism. One is tempted to ask, does not the question under present conditions apply quite as well to the pastors and leaders of Christendom, waiting and watching for increasing signs of spiritual earnestness and sacrificial loyalty on the part of the home Church?

We can surely do far better than any past record we have maintained during the slumbrous and relaxed centuries which have gone. "God is not in all his thoughts" was a sign of spiritual degeneracy in the Psalmist's day; in our present era of vastly extended opportunity, and consequent responsibility, would it not be quite as grievous a lapse if it should be justly said of the Church, "God's world is not in all its thoughts"? The outlook for missions to those who entered the service a half century ago, was very different from the prospect which opens to a candidate accepting his appointment in 1908. The new mission recruit at the present time steps

into the ranks at an hour of triumphant advance. He will keep step in the victorious march of the new century.

Another, and a very striking feature of this new chapter in the annals of the kingdom is its wonderful unfolding of opportunity to the Church. No such age has dawned in the history of redemption as the one in which we are privileged to pray and serve. "Eye hath not seen, nor ear heard" might have been said concerning this grand feature of our age a few generations ago. There have been periods which have witnessed events of more crucial import; there have been times of culmination, fruition, and momentous change in the providential unfoldings of religious history, which may have surpassed the present in significance and promise; but for the lifting up of heads that the glory of Christ's passing through the gates of world conquest may appear, for the opening of doors of access to all races of mankind, for the testing and challenging of the spirit of service and sacrifice in His people, for the call of a world addressed to a spiritually en-

dowed, well equipped, and thoroughly competent Church, this age surely takes precedence of every other in its facilities for expansion, and its supremacy of privilege.

Whichever way we turn—north, south, east, or west—we find a clear and open path of opportunity away to the farthest horizon. It is not always an easy path, nor is it free from discouragements and perils, but it is one which Providence has opened for us, and it presents no obstacle which cannot be faced and overcome by courage and zeal. The last half century in Japan has thrown open a great and puissant nation to the friendly entrance of Christianity. Korea has been aroused as by a bugle-call. The recent upturnings and revolutionary changes in China have brought that great empire into the swift current of modern progress. India is awakened and receptive; its very restlessness being in part a sign of moral and social discontent with past conditions, and indicative of a vague longing for uplift and betterment. Africa is becoming more and more conscious of its backwardness and degradation, while a great

light is falling silently into its darkness. From every direction new possibilities beckon the Church, and the way thus seems open for earnest and hopeful appeal to the better nature of all mankind. It is an age hospitable to reconstructive forces and regenerating influences. The opportunity everywhere has broadened, and it is more intensive, as well as more extensive in its promise, and it was never more potentially helpful. In the book of the Revelation it is said of the Church in Philadelphia: "Behold, I have set before thee an open door, and no man can shut it." The door of an accessible world set open before the Church of our age is more than a mere imaginative symbol; it is a fact majestic in its realism, and one of the most impressive things which the Spirit in our time saith to the Churches.

We have still to note as a marked characteristic of this new chapter in the annals of the kingdom the varied and notable achievements which may be identified with the progress of missions. We are all more or less familiar with the salient features of mis-

sionary success under the usual classification of evangelistic, educational, literary, philanthropic, and industrial lines of activity. The record is spread before us in much detail, and we can lay our hands upon a voluminous literature dealing with every important aspect of the subject. It has become, in fact, a question whether this plethora of books, magazines, newspaper articles, leaflets, bulletins, diagrams, charts, illuminated wall-cards, and special literature of various missionary movements, with numerous conventions, conferences, summer schools, and study classes, does not at times almost overtax a receptive mind. It seems to bulk so large before diligent searchers for missionary information that the emblazoned details may sometimes have a paralyzing and wearying effect upon the sensibilities. It has seemed to me, therefore, that for our present purpose it would not be inappropriate to pay but scant attention to the ordinary routine of missionary apologetics, and to endeavour in the few moments remaining to direct your attention to some of the less familiar aspects

of the successful campaign which missions are prosecuting in many lands. We may take the time, however, to note hastily, in passing, the dignity and value of the work already done, and the magnitude of the agencies and facilities which are just now dedicated to missionary service throughout the world. These missionary triumphs are as worthy of our admiration as are all the cathedrals of Christendom.

The potential value of the native convert as a self-propagating force in church extension is full of promise. Already communicants approaching in number to very near two million souls are trophies of a spiritual conquest which confirms anew the unfailing energy of the Gospel, while the intellectual awakening which has stirred great nations, or has started ancient, and, in some instances, still savage races upon new careers of progress, forms a noble tribute to the educational benefits of missions. Back of the vanishing pall of ignorance which has shrouded so long the mental progress of undeveloped yet capable races will lie historically the missionary

school and college. The same may be said of the printed page, by which numerous languages, some of them given over largely to emptiness and vanity, have been made vehicles of instruction and inspiration. That path of light which has grown broader and brighter with the development of literary capacity, and the growth of a modern indigenous literature in the great language areas of the non-Christian world, found, in many instances, its beginning in those first faint flashes of illuminating truth which were emitted from the preliminary proof-sheets which some pioneer missionary seized long ago, with joyous enthusiasm, from his little mission press in the early spasms of its activity. The enrichment of native literature by translations of the Bible, and the infusion of the best thought of Western Christendom, combined with the philological and lexicographical achievements of missionary students, with the resultant stimulus to an all-round mental activity along modern lines of study and research, now give promise of a new intellectual era among backward races.

Again, in the sphere of philanthropy, what a huge burden of pain and misery has been lifted from suffering humanity. The medical ministry of missions, with its vastly extended facilities, destined to develop along lines of permanent usefulness, has rendered a service to smitten and helpless millions in distant lands which it would be impossible adequately to describe. Hospitals, medical schools, and training schools for nurses are beneficent features of the universal missionary programme. In addition, kindly and generous provision has been made for the orphan, the abandoned child, the helpless widow, the tempted, bereft, and struggling waif, the leper, the imbecile, the inebriate, the blind, the deaf and dumb, the opium victim, the released prisoner, the freed slave, and, in some instances, the defective and the insane. There is something incomparably precious and beautiful in what missions have done for imperilled childhood throughout the world.

We must not forget to note also the service to economic progress which has been accomplished in the quickening of indolent

lives, and the awakening in native communities of a readiness, and often a desire for work. Missions have given a valuable stimulus to industrial instincts where they have been almost atrophied by neglect, and have helped to solve the problem of a living wage amid changing conditions. The spirit of sober toil and honest labour has been invoked, to quench the passion for plunder, and banish the habit of wasteful idleness. A desire for wholesome occupation, and, in many instances, an attachment to rewarding toil, have been awakened. Hands which, if not destructive, were practically useless have been led to render valuable contributions toward the extension of skilled industries, and the promotion of social happiness and comfort. Stagnant resources which have lain imbedded in dormant native capacity have been given scope in varied spheres of activity, as well as in the wide realm of artistic genius and inventive skill. The riches of the soil and the treasures of underlying strata are being sought out by the alert intelligence and busy hands of the

native disciples of missionary artisans and instructors. These five lines of effort—evangelistic, educational, literary, philanthropic, and industrial—if traced in detail, will yield abundant and ever fresh material for an increasingly effective apologetic vindication of the usefulness and far-reaching influence of missions.

Parallel with these main lines, however, and sometimes interlaced with them, are less conspicuous, but closely allied, side lines of influence, which can be traced in no insignificant degree to missionary sources. No complete horoscope of missions can be made at the present stage of progress without giving careful attention to the outreaching power of these indirect and secondary results, which already indicate that the modern missionary movement has developed into an all-round reconstructive agency for promoting human progress. Its ministry as an instrument of social reform introducing an era of progress has produced remarkable transformations in ancient customs and popular traditions. The improved domestic life, the

subtle recasting of public opinion, the quiet uplift of standards of character, the transfiguration of personal habits, the stimulus to personal virtues, are all illustrative of the social helpfulness of missions. The disintegration of cruel, vulgar, and vicious customs, especially those which sadden and degrade the lot of woman; the ministry of tenderness and protection rendered to childhood, including the increasingly victorious campaign against footbinding; the fight to overcome the awful wrongs of slavery and the slave-trade, and to banish brutal ordeals, human sacrifices, and cannibal orgies; the awakening of humane instincts toward the defective, afflicted, and dependent classes; and the sanitary purification of the disease-breeding environment of uncleanly homes and pestilential villages—are further examples of the tendencies toward social renewal which missions inaugurate. The general enlightenment of society, which enables it to banish superstition, to discredit brooding fears, to throw off the burdens of idolatry and witchcraft, to escape from the incubus of ignorant

and childish credulity, to break the spell of the glorified cow, the transfigured monkey, and the whole strange medley of inanimate fetiches, as well as the entire brood of evil spirits which throng the haunted imagination of the sons of superstition—the enlightenment, I say, which delivers the life of a whole community from such delusions, and their power to debase and afflict the social life, becomes a blessing of incalculable value.

The touch of missions upon national life is also becoming more and more apparent. Educated and enlightened citizenship is a national asset of high value. The belated call of destiny that now summons nations which have long been left behind in the world's advance includes a demand for better men in places of trust, for more intelligent agents in the promotion and conservation of public interests, and for a more responsive and alert citizenship to keep step in the march of progress. If traditional methods of legislation and old forms of administrative procedure are to be changed for the better, if

authority is to become a more sacred trust, and the judicial function a more exacting and responsible service, if patriotism is to be refined, and liberty is to be chastened and made an instrument of blessing—then a nobler class of men must be produced and trained for this nobler era. If modern civilization, with all its marvellous resources, is to be grafted upon an ancient national life, and become a part of the sturdy growth of the wild tree which has borne its own fruitful blossoms for ages, then the nation manifestly needs men of intelligence, sagacity, discernment, and clear vision, to supervise, to execute, and to adjust the popular temper and the national capabilities to these new conditions. The alert Japanese seeing this have put groups of their most promising young men to school in the Occident; the missionary, however, does his part, not less vital and important, by opening an Occidental school, both of religious and general culture, in the home environment of alien peoples, and by this means developing an indigenous manhood and womanhood, prepared to serve the nation,

and take up the nobler and more responsible tasks of the new age.

Ancient Eastern nations, as well as those rude races which are just emerging from savagery, are old in years, and can probably count their chronology by centuries, even by millenniums, but in other respects, and judged by modern standards, they are still immature and undeveloped, having just reached that age of transition from arrested national development to an era of growth under modern world conditions—corresponding to the period which we are accustomed to regard as so critical in individual experience, when childhood and youth are being left behind, and the growth into manhood or womanhood begins. We can hardly take up a book, or glance at an article in current literature, treating of nations or tribes outside the boundaries of Christendom, which does not ring the changes on the awakening, quickening, progressive, and reconstructive features of the times. Change and renewal, revolution and reform, signs and portents, are on every page of contemporary annals.

It is flowering time in the Far East; the hour of mighty renaissance has struck in the consciousness of backward nations.

Native races which have hitherto been narrow and self-centered in their outlook have had their vision enlarged, and out of ages of brooding darkness has come to light a new world of which they begin dimly, yet tenaciously, to discern that they are themselves a part. They discover at the same time the inspiring opportunity which is presented to make the most of themselves, and to take their allotted places among the progressive nations of the world. It is at this critical period that the message of modern missions is ready, with its helpful and inspiring, as well as chastening and refining influence. Nations startled and dazed by the strange and mysterious import of the times find that there is already with them a preacher of good tidings, a teacher of a new civilization, an exemplar of a new code of living, an intelligent and experienced guide along the unknown path, standing ready to lead them. They are coming to regard him as a disinter-

ested and sympathetic friend, with a wholly sincere and really helpful message, free from any spirit of diplomatic intrigue, and not imbued with aggressive political aims, or with grasping commercial designs. The missionary is now coming to his own among the nations, as representing, however imperfectly, a sort of secondary incarnation, his person and his life strangely luminous with the reflected light of the great sacrifice, resolutely identified with a new code of morals, and charged with electric currents of love and sympathy.

Then again, in this era of new internationalism we can discover in the influence and power of the missionary evangel, great possibilities of a mediating function of special timeliness and value. It will not be marked by the formalities of diplomacy, but it will be none the less persuasive and helpful as a conciliating and mutually restraining influence, not altogether dissociated, perhaps, from the personal character and the kindly attitude of the missionary himself, while much more effective in the Christian spirit it has infused

into the temper of native leadership, and the more or less unconscious sway it exercises over responsible statesmanship. It is highly important that the interchange of diplomacy and commerce should not be separated from the leaven of religious sympathy, and that the kindly intercourse and mutual trust of nations should be cemented by the spiritual forces of Christian brotherhood. The world has grown more compact in the present generation than ever before A hitherto unknown solidarity is creeping into national relationships. The so-called Far East is really no longer the *Far* East; the brown man and his yellow confrère cannot be considered in our present day isolated and negligible factors in international affairs. Let us not forget that it is possible greatly to minimize peril and unrest in the world's arena, if the brown man or the yellow man should become a Christian brother, instead of remaining the bigoted, possibly the hostile disciple of an alien faith. China as a heathen power, untouched by Christian influences, may become a yellow, yes, even a blood-red peril to the world; Japan under the

sway of motives and instincts such as lurk in her past history may, under the stimulus of national and racial ambition, become a formidable menace to the world's peace.

The new Japan has astonished and aroused the nations; the new China seems likely to startle and profoundly to move the world. There are very sobering problems lurking in the Far East, and if Christendom would deal wisely with them, there is no better, safer, and easier way to forestall possible trouble than to annex spiritually Eastern hearts in the bonds of the Gospel, and thus to show in the spirit of our own diplomacy that we are disciples of the Golden Rule. The delimitation of frontiers between the brown man and the white man, the adjustment of interests between the yellow man and his Western neighbours, will be a far less perilous task if across the boundary-lines eyes that shine with the light of brotherhood look into eyes that glow with the love of Christ. The possibilities offered in meeting an Eastern diplomacy controlled by the Christian spirit may be profitably contrasted with those involved in facing Eastern

hordes, equipped with all the facilities of modern warfare, under the fierce leadership of some Genghis Khan of the twentieth century. A new alignment is being swiftly formed among the nations. Who will interpret the West to the East, and who will voice the East to the West in terms each can understand and appreciate? Western civilization or diplomacy, much less military prowess in the spirit of exclusive and patronizing superiority, cannot do it; the political systems and the commercial interests of the Occident are greatly handicapped; the social codes and the intellectual concepts of the people of the West are all more or less alien and strange; but the look, the voice, the very tones of the inner spirit of Christianity are suggestive of brotherhood. They kindle mutual sympathy and appreciation; they reconcile hearts; they lead instinctively to clasped hands.

One cannot but be impressed with the fact that great changes are pending in the relationship of the East and the West. A mighty struggle may be imminent, in which moral forces will have a vital and strenuous part to

play. It will be worth much to both parties, in case such an issue should come, if instead of a wholly alien East, and an unsympathetic and self-centered West, we may have a basis of mutual friendship, and a neutral meeting-ground of religious sympathy, where we shall be able to say to one another, "Come now, and let us reason together." Perhaps before we know it native statesmen of Christian training will step into high places of power in Far-Eastern cabinets, and in the spirit of John Hay serve the new internationalism. We have already good evidence that the influence of missions is sweetening and sanctifying all our relations to alien races. Commercial methods where the Christian spirit has its own way are more considerate and fair; statesmanship is more sane and kindly; imperial policies are more wise and restrained; national tempers are more patient and charitable; humanitarian movements are more generous and spontaneous—because of the international and interracial helpfulness of missions. The menace of the Moslem, which was once curbed at Tours, but even now

still threatens in such secret movements as that of the Sinousis in Africa, may trouble the world again, if a Pan-Islamic ambition cannot eventually be checked by a Pan-Christian friendship. The trend of events in this new century will be identified with a solidarity of races and a community of life, which will need as never before in history the brooding influence of the Beatitudes and the benign sway of the Golden Rule.

The race problems which already occasion us anxiety, if left to ferment, and to develop the latent antagonisms which underlie them, may prove to be a grave peril to the peace and happiness of the world. I submit that, if it can have an opportunity to exercise its power, there is nothing in the long run which will secure a happier or a more effective solution of racial perils than the spirit which successful missionary service will awaken between the nation which sends a group of kindly and unselfish men and women to minister to human hearts, in the name of Christ, and the nation which receives their ministry with responsive recognition of its value, and

at last gratefully acknowledges its helpfulness, and realizes effectually its self-propagating and gladdening power. The time is surely coming when great races eventually to be Christianized will render honour to the memory of the pioneer missionaries who first came to them with the tidings of Christ. They will no more think of heaping contumely upon them than we good Americans would be inclined to erect some dishonouring and scornful monument to our Pilgrim Fathers. In that vast arena of new international relations and new racial contacts we may even now discover the Christ, with His undoubted mastery of world conditions. He is controlling and guiding those mighty but silent spiritual forces which are represented in modern missionary enterprise, for the accomplishment of His own designs among the nations. It is not too much to say that the ideal influence which a kindly and helpful missionary service is capable of exerting may be likened to a new international beatitude voicing itself above the tumult and clash of interracial struggles. " Blessed are the meek,

for they shall inherit the earth," might be interpreted as signifying with only a slight variation in the sentiment: "Blessed are the missionaries, for they shall win the world." "Blessed are the peacemakers, for they shall be called the children of God," might in its international aspects be read: "Blessed are the missionaries, for they shall be called the messengers of God among the nations." The best work which has been done by Christian nations in the sphere of colonial enterprise has been nobly supplemented, and even sometimes happily inspired by the missionary spirit.

Had we time to dwell upon it, an effective brief might be made out for missions as a stimulus to commerce, and a helpful factor in the development of trade. The contributions, moreover, which missionaries have made to the scientific knowledge of the world, especially by their service as explorers, geographers, anthropologists, archæologists, lexicographers, philologists, and sociologists, are worthy of careful attention. Their literary labours as interpreters, historians, students of

comparative religion, and commentators on the contemporary life of the world, issued in our own as well as in foreign languages, are already of high value to the student of world conditions.

There is still another outcome of mission progress, which is worthy of a more extended notice than we can give it here. We refer to its reflex influence upon home Christianity. Missionary success has brought to our home Christianity a measure of spiritual invigoration, enhancing its apologetic power, enlarging its vision, coördinating it with world changes, enriching and making more practical its theology, interpreting more fully the heart of Christ, and glorifying the outlook and the outreach of the Gospel. The most conspicuous service in this sphere which missions seem to be rendering just at present is the stimulus they are giving to plans of co-operation and federation among our home Churches. We have now almost forgotten the strength of those currents of denominational zeal which a generation or more ago set in the direction of a reproduction of a

Baptist, a Methodist, a Presbyterian, a Congregational, a Lutheran, or an Episcopal form of Christianity in mission fields. The tendency to exclusiveness has not altogether disappeared, but it is giving place more and more to inclusive plans along the lines of federation, rather than of segregation. Ecclesiastical delimitation is growing less attractive, and is coming to be regarded as in fact unnecessary and embarrassing. The sectarian spirit in mission fields does not work well. It may have been in the past a useful, and possibly a necessary feature of church expansion and doctrinal development in Christendom, but there is after all something narrowing, provincial, and divisive, from a missionary standpoint, in the ideal of a universal Methodism, itself subdivided into various branches, and the same may be said of the rather imaginative conception of a world-embracing but variegated Presbyterianism, or an all-absorbing Episcopalianism.

Sectarian effort, especially in its ultra and eccentric developments, spells confusion of a very embarrassing and troublesome kind in

the mind of the average convert in mission fields. It means also very cumbersome methods of work, and a needless increase of expense. It will no doubt be desirable and necessary, for a somewhat indefinite period, to maintain the old lines here at home, and to work through denominational boards and organizations, since we can hardly conceive at present of any other way of enlisting the energy and esprit de corps of the Churches; yet, while this may be wise, there seems to be no good reason why we should not all cordially coöperate in minimizing denominational differences, and magnifying evangelical agreement. In the foreign field, however, it would be wiser, according to an almost universal consensus of missionary opinion, for the Church to give up trying to perpetuate the scholastic doctrinal controversies, and the historic denominational distinctions of the West. The federation idea at home is a hopeful move in the direction of a larger, simpler, more inclusive, and more coöperative Christianity. We must expect that the Church of Christ in mission fields

will go a step farther, and seek for spiritual freedom, and plan to a greater or less extent for a church development released from the denominational restraints of the West.

The Churches of mission fields, happily, have as yet escaped the embarrassments of State control, and we must take it for granted that under the influence of a fresh and untrammelled comprehension of the Gospel in its Biblical simplicity they will formulate for themselves a simple creedal basis, with a more or less modified polity, suited to their environment and tastes, and thus enter upon their own course of spiritual culture and evangelistic service. Our particular formulæ of doctrine, our various elaborate systems of polity, our methods of worship and work, and our wealth of spiritual experience, as embodied in our literature and history, will no doubt be invaluable in their suggestiveness, but we must not be disappointed if mission Churches should follow ecclesiastical lines of their own choosing, and interpret Christian truth in terms of their individual insight. They will have their own problems

and perils, and they must find their way to a goal of spiritual stability and impregnable conviction, not through servile imitation of the West, but along lines of personal experience and spiritual growth, in prayerful dependence upon God, who giveth life, light, and guidance to all who seek His aid. The watchword of missionary ecclesiasticism has become a broadly evangelical unification of creed and polity, or if not altogether as radical as this, then at least a practical coöperation and unity of working agencies. An undenominational Christianity for all Japan, for all Korea, for all China, for all India, would seem to be the comprehensive, though as yet distant, ideal toward the realization of which missionary and native leaders are working.

This development in mission fields is confessedly exerting a powerful reflex influence in shaping the tendency of ecclesiastical movements in the home Church. The reunion of Christendom, so far at least as its Protestant elements are concerned, has long been sought after wistfully, discussed academ-

ically, idealized rhetorically, and cherished vaguely as a millennial hope, in religious circles at home; but in our foreign mission fields the ideal has begun to throb in the heart life of brothers in Christ, of whatever Church fold or whatever national allegiance. It has stretched itself out in hands of coöperation; it has realized in a measure the possibility of such a consummation, and has stirred the sensibilities of Christendom to practical effort in the same direction. Is the reunion of Christendom, we cannot help asking, finally to come as a reward for the missionary devotion and sacrifice of the Church?

Once more, is there not destined to be a reflex gain of as yet unknown value in the contribution which our mission fields in their spiritual growth and fully developed culture may make to the sum total of Christian history, and the cumulative impress of Christianity upon mankind? It was the judgment of some of the Western delegates to the recent conferences at Tokyo and Shanghai that if, by any almost unthinkable chance, some disastrous disability, some enfeebling

collapse, should come to Western Christendom, Oriental Christians, even though as yet but a Gideon's Band, are already prepared to fight a good fight on behalf of Christianity, and lead it on to its final victory. It is a question whether there is not in the Oriental nature, at its best, a capacity for glorifying religious life, especially in its aspects of reverential worship, of contemplative insight, of sympathetic attachment to the unseen, and of responsive loyalty to Christ, which may enable it to contribute an added charm and a winsome attractiveness to the Christian world. Bishop Westcott once remarked that, in his judgment, the adequate commentary upon St. John would never be written until India is converted. We have reached surely a psychological moment in the unfoldings of Christian history.

We have been accustomed to look upon foreign missions as wholly sacrificial on the part of Christendom, and with no prospect of adequate return. The Churches of the home land have been regarded as merely generous, possibly to some minds magnani-

mous, bearers of gifts to the non-Christian races, with little hope of any present or personal reward. The idea that anything of stimulating helpfulness or practical usefulness would be received in exchange has hardly been entertained; but of late quite a new conception has seemed to enter the consciousness of the Church. The need of inspirational vigour in Western Christianity is beginning to be keenly felt; will it come to us from our mission fields? It is confessedly an age of intellectual unrest, unsettling doubt, and grave peril to the spiritual life; shall we have a lesson of faith, a message of hope, an example of loyalty, a bugle-call to courage, from the Christians of other lands? Is Ex Oriente Lux to come true once more? Is it not an hour when we may wisely, and with devout expectation, adapt Tennyson's prayer, applying it to the whole Oriental world?

> "O Father, touch the East, and light
> The light that shone when Hope was born."

Who can adequately estimate the effect upon the home Church of great evangelical

awakenings in mission lands—mighty spiritual movements which would touch the heart of all India, arrest the attention of all China, win the allegiance of all Korea, and capture the soul of Japan? Are we prepared as yet fully to appreciate the measure of spiritual vitality which Christianity has derived from the contemplation of martyrdom as a test which can still be successfully applied to the Christianity of modern days, as was exemplified in that dread ordeal of 1900 in China? It is worthy of note, too, that Chinese Christians were selected to bear this test, rather than the cultured children of light in Christendom. God, surely, seems to believe in the mission convert, and is ready to trust him. Then again, missions are offering an enlarged and inspirational sphere of activity to the fresh and youthful enthusiasm of the Church. The Young Men's Christian Association, and so also the Young Women's, the Student Volunteer Movement, the Society of Christian Endeavour, and other similar organizations which have given scope to much of the latent energy of the Church,

have been led to a deepening of consecration, a broadening of aim, and an enthusiasm in service, especially as rendered among young and impressionable hearts in the Orient, which has assuredly quickened the vitality of the Churches. There is also much latent energy which the Church needs in the awakening evangelical and evangelistic spirit of the Orient. Taking the Oriental at his best, and regarding him not as a hopeless spiritual degenerate, but rather as a man of immense religious capabilities, may we not hope that as a believer in Christ he will reinforce Christianity in any possible struggle which may be coming, and prove a valued and valiant defender of its mystical claims?

If this seems like idealizing missions, read again your Isaiah, turn the leaves of your Psalms, seek the "goodly fellowship of the prophets" in their exultant moods, when they sing their songs of hope and cheer. God Himself is surely the great idealizer of missions in both the Old and New Testaments. We can trace as yet only in dim outline the vision which He unfolds in His prophetic

Word. The conversion of the Gentile world is still to us an obscure, and somewhat unreal contingency, regarded by many as wholly visionary within the limits of our present age, though perhaps possible in the millennium. We are not, to be sure, so dazed and startled by the unflinching tones of Scripture on this subject as were the Jews when Paul preached to them the incoming of the Gentiles, but to many in the Church of to-day the whole question of missionary duty and success, if not tinged occasionally with something like Jewish resentment, is one of languid interest or passive scepticism.

It becomes, then, one of the highest and timeliest duties of the pastorate in this age to arrest the attention, awaken the sympathy, and enlist the zeal of the Churches in the world interests and the world progress of the kingdom. I think I discover in our theological seminaries a freshly responsive attitude to this cosmopolitan opportunity of the age. Men are entering the ministry as servants of the kingdom both at home and abroad. They are cultivating a sense of partnership

with Christ in His great campaign for world victory, and whether they serve in the home Church or the foreign field, they serve in the spirit of allegiance to a Master who loves all men, and who seeks the help of His followers in winning the heart of the race, and in making eventually a godlike humanity in a redeemed world.

APPENDIX

THE MESSAGE OF CHRISTIANITY TO OTHER RELIGIONS

(An Address delivered at the Parliament of Religions, Chicago, Illinois, 1893)

"In Christianity the soul breathes the native air of the world for which it was born, and meets the announcement and experience of the truth for which it was made. Consequently it is the lower elements in the soul's life that draw it away from Christ, while the worthiest elements are responsive to His touch. Christ calls for the best and worthiest that man is capable of, and every one that is of the truth hears His voice. This power in Christianity to win the response of the best in man is good evidence that the voice is indeed the voice of truth.

"Truth becomes effective by being felt to be truth. Stated in accurate forms it has a very neat appearance, and is convenient for reference and consultation, but there is no inward necessity that we should do anything about it. Not until some one feels that something is true does that something go out with effective power into the world.

"The power of Christianity resides in the twofold fact that Christianity is true, and is felt as true. There is reality, and there is sense of reality,—and then there is power. The reality that we have in Christ is worthy to be profoundly felt, and the sense of such reality as this ought to be sufficient to move the world. When it was anything like adequate, it has moved the world."—*William Newton Clarke, D. D.*

APPENDIX

(*Address at the Parliament of Religions*)

THE MESSAGE OF CHRISTIANITY TO OTHER RELIGIONS

CHRISTIANITY speaks in the name of God. To Him it owes its existence, and the deep secret of its dignity and power is that it reveals Him. It would be effrontery for it to speak simply upon its own responsibility, or even in the name of reason. It has no naturalistic philosophy of its own evolution to propound. It has a message from God to deliver. It is not itself a philosophy; it is a religion. It is not earth-born; it is God-wrought. It comes not from man, but from God, and is intensely alive with His power, alert with His love, benign with His goodness, radiant with His light, charged with His truth. It is, therefore, sent with His message, inspired with His energy, regnant with His wisdom, instinct with the gift of spiritual healing, and mighty with supreme authority.

It has a mission among men whenever or wherever it finds them, which is as majestic as creation, as marvellous as spiritual existence, and as full of mysterious meaning as eternity. It finds its focus and as well its radiating centre in the personality of Jesus Christ, its great Revealer and Teacher, to whom before His advent all the fingers of light pointed, and from whom since His incarnation all the brightness of the day has shone. It has a further and supplemental historic basis in the Holy Scriptures which God has been pleased to give through inspired writers chosen and commissioned by Him. Its message is much more than Judaism; it is infinitely more than the revelation of nature; it is even more than the best teachings of all other religions combined, for whatever is good and true in other religious systems is found in full and authoritative form in Christianity. It has wrought in love, with the touch of regeneration, with the inspiration of prophetic vision, in the mastery of spiritual control, and by the transforming power of the divine indwelling, until its own best evidence is what it has done to up-

lift and purify wherever it has been welcomed among men.

I say welcomed, for Christianity must be received in order to accomplish its mission. It is addressed to the reason and the heart of man, but does no violence to liberty. Its limitations are not in its own nature, but in the freedom which God has planted in man. It is not to be judged, therefore, by what it has achieved in the world, except as the world has voluntarily received it. The sins of Christian nations cannot be rightly charged to Christianity, for it does not sanction, but forbids them. So-called Christian nations sometimes do frightfully unchristian acts, or at least allow them to be done, and for this they will be called to give an account by the God of justice and judgment. Where Christianity is not known, or where it has been ignored and rejected, it withholds the evidence of its power, but where it has been worthily accepted it does not shrink from the test, but rather welcomes scrutiny. Its attitude toward mankind is marked by gracious urgency, not compulsion; by gentle conde-

scension, not pride; by kindly ministry, not harshness; by faithful warning, not taunting reproaches; by plain instruction, not argument; by gentle and quiet command, not noisy harangue; by limitless promises to faith, not spectacular gifts to sight.

It has a message of supreme import to man, fresh from the heart of God. It records the great spiritual facts of human history; it announces the perils and needs of man; it reveals the mighty resources of redemption; it solves the problems and blesses the discipline of life; it teaches the whole secret of regeneration and hope and moral triumph; it brings to the world the coöperation of divine wisdom in the great struggle with the dark mysteries of misery and suffering. Its message to the world is so full of beneficent inspiration, so resplendent with light, so charged with power, so effective in its ministry that its mission can be characterized only by the use of the most majestic symbolism of the natural universe. It is indeed, as revealed in the person of its Founder, the "Sun of righteousness arising with healing in His wings."

We are asked now to consider the message of Christianity to other religions. If it has a message to a sinful world, it must also have a message to other religions which are seeking to minister to the same fallen race and to accomplish in their own way and by diverse methods the very mission God has designed should be Christianity's privilege and high function to discharge.

Let us seek now to catch the *spirit* of that message, and to indicate in brief outline its *purport*. We must be content simply to give the message; the limits of this paper forbid any attempt to vindicate it, or to demonstrate its historic integrity, its heavenly wisdom, and its excellent glory.

THE SPIRIT OF THE MESSAGE

Its spirit is full of simple sincerity, exalted dignity, and sweet unselfishness. It aims to impart a blessing, rather than to challenge a comparison. It is not so anxious to vindicate itself as to confer its benefits. It is not so solicitous to secure supreme honour for itself as to win its way to the heart. It does not

seek to taunt, or disparage, or humiliate a rival, but rather to subdue by love, attract by its own excellence, and supplant by virtue of its own incomparable superiority. It is itself incapable of a spirit of rivalry, because of its own invincible right to reign. It has no use for a sneer, it can dispense with contempt, it carries no weapons of violence, it is not given to argument, it is incapable of trickery or deceit, and it repudiates cant. It relies ever upon its own intrinsic merit, and bases all its claims upon its right to be heard and honoured.

Its miraculous evidence is rather an exception than a rule. It was a sign to help weak faith. It was a concession made in a spirit of condescension. Miracles suggest mercy quite as much as they announce mastery. When we consider the unlimited scope of divine power, and the ease with which signs and wonders might have been multiplied in bewildering variety and impressiveness, we are conscious of a rigid conservation of energy and a distinct repudiation of the spectacular. The mystery of Christian history is the sparing

way in which Christianity has used its resources. It is a tax upon faith which is often painfully severe to note the apparent lack of energy and dash and resistless force in the seemingly slow advances of our holy religion.

Doubtless God has His reasons, but in the meanwhile we cannot but recognize in Christianity a spirit of mysterious reserve, of marvellous patience, of subdued undertone, of purposeful restraint. It does not "cry nor lift up, nor cause its voice to be heard in the street." Centuries come and go, and Christianity touches only portions of the earth, but wherever it touches it transfigures. It seems to despise material adjuncts, and to count only those victories worth having which are won through direct spiritual contact with the individual soul. Its relation to other religions has been characterized by singular reserve, and its progress has been marked by an unostentatious dignity, which is in harmony with the majestic attitude of God, its Author, to all false gods who have claimed divine honours, and sought to usurp the place which was His alone.

Christianity is said to be intolerant. I do not think the word is well chosen; it would be more true to say that Christianity is uncompromising, and it is uncompromising because it is true. It is as absurd to complain of the uncompromising nature of Christianity as it is to speak contemptuously of the inflexible character of natural law. Christianity at the same time that it is uncompromising is tolerant of the convictions of others in a kindly and generous spirit, and, if true to itself, it would be the last religion in the world to stifle liberty of conscience, or deny all proper freedom of speech. Its tolerance should ever be marked by gentleness, patience, and courtesy; its exclusiveness should be characterized by dignity, magnanimity, and charity. It should be the steel hand of truth encased in the velvet glove of love.

We are right then in speaking of the spirit of this message as dissociated from the commonplace sentiment of rivalry, entirely above the use of spectacular or meretricious methods, infinitely removed from all mere device or dramatic effect, wholly free from cant or

double-facedness, with no anxiety for alliance with worldly power or social éclat, caring more for a place of influence in a humble heart than for a seat of power on a royal throne, and as utterly intent upon claiming the loving allegiance of the soul, and securing the moral transformation of character, in order that its own spirit and principles may sway the spiritual life of men.

It speaks then to other religions with unqualified frankness and plainness based upon its incontrovertible claim to a hearing; it has nothing to conceal, but rather invites to inquiry and investigation; it recognizes promptly and cordially whatever is worthy of respect in other religious systems; it acknowledges the undoubted sincerity of personal conviction, and the intense and pathetic earnestness of moral struggle, in the case of many serious souls who, like the Athenians of old, "worship in ignorance"; it warns and persuades and commands, as is its right; it speaks as Paul did in the presence of cultured heathenism on Mars Hill, of that appointed day in which the world must be

judged, and of "that man" by whom it is to be judged; it echoes and reëchoes its invariable and inflexible call to repentance; it requires acceptance of its moral standards, and exacts submission, loyalty, reverence, and humility.

All this it does with a superb and unwavering tone of quiet insistence. It often presses its claim with instruction, appeal, and tender urgency, yet in it all and through it all would be recognized a clear, resonant, predominant tone of uncompromising insistence, revealing that supreme personal will which originated Christianity, and in whose name it ever speaks. It delivers its message with an air of untroubled confidence and quiet mastery. There is no anxiety about precedence, no undue care for externals, no apology for mysteries, no bargaining for compliments, no possibility of being patronized, no undignified spirit of competition. It speaks rather with the consciousness of that simple, natural, incomparable, measureless supremacy which quickly disarms rivalry, and in the end challenges the admiration

and compels the submission of hearts free from malice and guile.

THE PURPORT OF THE MESSAGE

This being the spirit of the message let us inquire as to its *purport*. There is one immensely preponderating element here which pervades the whole content of the message —it is love for man. Christianity is full of it. This is its supreme meaning to the world— not that love eclipses or supplants every other attribute in God's character, but that it glorifies and more perfectly reveals and interprets the nature of God and the history of His dealings with man. The object of this love must be carefully noted—it is mankind—the race considered as individuals or as a whole. Christianity unfolds a message to other religions which emphasizes this heavenly principle. It reveals therein the secret of its power and the unique wonder of its whole redemptive system. "Never man spake like this man," was said of Christ. Never religion spake like this religion, may be said of Christianity.

The Christian system was conceived in love; it is wrought out by love; it brings the provision of love to fallen man; it administers its marvellous functions in love; it introduces man into an atmosphere of love; it gives him the inspiration, the joy, the fruition of love; it leads at last into the realm of eternal love. While compassing this end, it, at the same time, convicts of sin; it melts the soul in humility; it quickens gratitude; it purifies and sanctifies the heart; it glorifies the character; it inspires to obedience; it implants the instincts of service; it introduces a regenerating agent into social life; it teaches unselfishness as the great lesson of heaven to earth, and it proposes love as itself the supreme remedy for the woes and wrongs of the world. It has also its message of warning and judgment, which must not be ignored. It speaks in the name of justice, holiness, and eternal sovereignty of the final issue of that folly which rejects its proposals and appeals, and defies its authority. In this it also reveals God and vindicates His honour, and it is sadly true that he who slights its message

of love must finally face its sentence of condemnation.

Let us look at this message more in detail. In presenting it under present auspices our purpose is not so distinctively controversial as declarative. We do not seek to challenge or rebuke, much less to denounce and condemn other religions, but rather to unfold in calm statement the essential features of the message which Christianity is charged to deliver. This is not the place or time to sit in judgment; it is rather an opportunity for each religion to unfold its distinctive tenets, and to declare its innermost secrets of wisdom and spiritual helpfulness to man, in that spirit of courtesy which is becoming in what may be regarded as a conference upon comparative religion. We who love and revere Christianity believe that it declares the true counsel of God, and we are content to rest our case upon the simple statement of its historic facts, its spiritual teaching, and its unrivalled ministry to the world. Christianity is its own best evidence; its very presence is full of power; its spiritual contribu-

tion to the thought of the world is its supreme credential; its exemplification in the life of its Founder, and, to a less conspicuous degree in the lives of all who are truly in His likeness, is its unanswerable apologetic.

I have sought to give the essential outlines of this immortal message of Christianity by grouping its leading characteristics in a series of code words which when presented in combination give the distinctive signal of the Christian religion which has waved aloft in sunshine and storm during all the centuries since the New Testament Scriptures were given to man.

FATHERHOOD

The initial word which we place in this signal code of Christianity is *Fatherhood.* This may have a strange sound to some ears, but to the Christian it is full of sweetness and dignity. It simply means that the creative act of God, so far as our human family is concerned, was done in the spirit of fatherly love and goodness. He created us in His likeness, and to express this idea of

spiritual resemblance and tender relationship the symbolical term of fatherhood is used. When Christ taught us to pray, "Our Father," in the spirit not only of natural but of gracious sonship, He gave us a lesson which transcends human philosophy, and has in it so much of the height and depth of divine feeling that human reason has hardly dared fully to receive, much less to originate, the conception.

BROTHERHOOD

A second word which is representative in the Christian message is, *Brotherhood.* This exists in two senses—there is the universal brotherhood of man to man, as children of one Father in whose likeness the whole family is created, and the spiritual brotherhood of union in Christ. We are all brother men, would that we were also all brother Christians. Here again the suggestion is love as the rule and sign of human as well as Christian fellowship. The world has drifted far away from this ideal of brotherhood; it has been repudiated in some quarters even in the

name of religion, and it seems clear that it will never be fully recognized and exemplified except as the spirit of Christ assumes its sway over the hearts of men.

REDEMPTION

The next code word of Christianity is *Redemption.* We use it here in the sense of a purpose on God's part to deliver man from sin, and to make a universal provision for that end, which if rightly used insures the result. I need not remind you that this purpose was conceived in love. God as Redeemer has taken a gracious attitude toward man from the beginnings of history, and He is "not far from every one" in the immanence and omnipresence of His love. Redemption is a world-embracing term; it is not limited to any age or class. Its potentiality is world-wide; its efficiency is unrestrained, except as man himself limits it; its application is determined by the sovereign wisdom of God, its Author, who deals with each individual as a possible candidate for redemption, and decides his destiny in accordance with his spir-

itual attitude toward Christ. Where Christ is unknown God still exercises His sovereignty, although He has been pleased to maintain a significant reserve as to the possibility, extent, and spiritual tests of redemption where trust is based upon God's mercy in general, rather than upon His mercy as specially revealed in Christ. We know from His Word that Christ's sacrifice is infinite. God can apply its saving virtue to one who intelligently accepts it in faith, or to an infant who receives its benefits as a sovereign gift, or to one who not having known of Christ so casts himself in penitence and dependence upon God's mercy that divine wisdom sees good reason to grant forgiveness, and apply to the soul the saving power of the great sacrifice.

INCARNATION

Another cardinal idea in the Christian system is *Incarnation*—God clothing Himself in human form and coming into living touch with mankind. This He did in the person of Jesus of Nazareth. It is a mighty mystery, and Christianity would never dare assert it,

except as God has authorized and enjoined it. Granted the purpose of God to reveal Himself in visible form to man, He must be free to choose His own method. He did not consult human reason. He did not ask the advice of philosophy. He did not seek the permission of ordinary laws. He came in spiritual majesty in the glory of the supernatural, but He entered the realm of human life through the humble gateway of nature. His Incarnate Messenger came not only to reveal God, but to bring Him into contact with human life. He came to assume permanent relations to the race. His brief life among us upon earth was for a purpose, and when that was accomplished, still retaining His humanity, He ascended to resume His kingly dominion in the heavens.

ATONEMENT

We are brought now to another fundamental truth in the Christian message—the mysterious doctrine of *Atonement.* Sin is a fact which is indisputable. It is universally recognized and acknowledged. It is its own

evidence. It is, moreover, a barrier between man and his God. The divine holiness, and sin with its loathsomeness, its rebellion, its horrid degradation, and its hopeless ruin, cannot coalesce in any system of moral government. God cannot tolerate sin or temporize with it, or make a place for it in His presence. He cannot parley with it; He must punish it. He cannot treat with it; He must try it at the bar. He cannot overlook it; He must overcome it. He cannot give it a moral status; He must visit it with the condemnation it deserves. Atonement is God's marvellous method of vindicating once for all before the universe His eternal attitude toward sin, by the voluntary self-assumption, in the spirit of sacrifice, of its penalty. This He does in the person of Jesus Christ, who came as God incarnate upon this sublime mission. The facts of Christ's birth, life, death, and resurrection, take their place in the realm of veritable history, and the moral value and propitiatory efficacy of His perfect obedience and sacrificial death in a representative capacity become a mysterious element of limit-

less worth in the process of readjusting the relation of the sinner to his God. Christ is recognized by God as a substitute. The merit of His obedience and the exalted dignity of His sacrifice are both available to faith. The sinner, humble, penitent, and conscious of unworthiness, accepts Christ as his Redeemer, his Mediator, his Intercessor, his Saviour, and simply believes in Him, trusting in His assurances and promises, based as they are upon His atoning intervention, and receives from God, as the gift of sovereign love, all the benefits of Christ's mediatorial work.

This is God's way of reaching the goal of pardon and reconciliation. It is His way of being Himself just, and yet accomplishing the justification of the sinner. Here again we have the mystery of love in its most intense form, and the mystery of wisdom in its most august exemplification. This is the heart of the Gospel. It throbs with mysterious love; it pulsates with ineffable throes of divine feeling; it bears a vital relation to the whole scheme of government; it is in its hidden activities beyond the scrutiny of human reason,

but it sends the life-blood coursing through history, and it gives to Christianity its superb vitality and its undying vigour. It is because Christianity eliminates sin from the problem that its solution is complete and final.

CHARACTER

We pass now to another word of vital import—it is *Character*. God's own attitude to the sinner being settled, and the problems of moral government solved, the next matter which presents itself is the personality of the individual man. It must be purified, transformed into the spiritual likeness of Christ, trained for immortality. It must be brought into harmony with the ethical standards of Christ. This Christianity insists upon, and for the accomplishment of this end it is gifted with an influence and impulse, a potency and winsomeness, an inspiration and helpfulness, which are full of spiritual mastery over the soul. Herein is hidden the secret of the new birth by the Spirit of God. Christianity thus regenerates, uplifts, transforms, and eventually transfigures the personal character. It is an

incomparable school of transcendent ethics. It honours the rugged training of discipline, and uses it freely but tenderly. It accomplishes its purpose by prompting to loving obedience, by teaching submission, by helping to self-control, by insisting upon practical righteousness as the law of life, and by introducing the Golden Rule as the code of contact and duty between man and man.

SERVICE

In close connection with character is a word of magnetic impulse and unique glory which gives to Christianity a helpful and practical power in history. It is *Service*. Here is a forceful element in the double influence of Christianity over the inner life and the outward ministry of its followers. Christ, its Founder, glorified service and lifted it in His own experience to the dignity of sacrifice. In the light of Christ's example service becomes an honour, a privilege, and a moral triumph; it is consummated and crowned in sacrifice. Christianity, receiving its lesson from Christ, subsidizes character in the interest of service.

It lays its noblest fruitage of personal gifts and spiritual culture upon the altar of philanthropic beneficence. It is unworthy of its name if it does not reproduce this spirit of its Master. Only by giving itself to benevolent ministry, as Christ gave Himself for the world, can it vindicate its origin. Christianity recognizes no worship which is altogether divorced from work for the weal of others. It endorses no religious professions which are unmindful of the obligations of service to God and man ; it allows itself to be tested not simply by the purity of its motives, but by the measure of its sacrifice for the extension of the kingdom of Christ, and the redemption of man. The crown and the goal of its followers is, "Well done, good and faithful servant."

FELLOWSHIP

One other word completes the code. It is *Fellowship*, of which the Spirit of God is the blessed medium. It is a word which breathes the sweetest hope, implies the choicest privilege, and sounds the highest destiny of the

Christian. It gives the grandest possible meaning to eternity, for it suggests that it is to be passed with God. It illumines and transfigures the present, for it brings God into it, and places Him in living touch with our lives, and makes Him a helper in our moral struggles, our spiritual aspirations, and our heroic, though imperfect, efforts to live the life of duty. It is solace in trouble, consolation in sorrow, strength in weakness, courage in trial, help in weariness, and cheer in loneliness; it becomes an unfailing inspiration when human nature left to its own resources would lie down in despair and die. Fellowship with God implies and secures fellowship with one another in the mystical, spiritual union of Christ with His people, and His people with one another. An invisible society of regenerate souls, which we call the Kingdom of God among men, is the result. This has its visible product in the organized society of the Christian Church, which is the chosen and honoured instrument of God for the conservation and propagation of Christianity among men.

This, then, is the message which Christianity signals to other religions as it greets them to-day: FATHERHOOD, BROTHERHOOD, REDEMPTION, INCARNATION, ATONEMENT, CHARACTER, SERVICE, FELLOWSHIP.

It remains to be said that Christianity through the individual seeks to reach society. Its aim is first the man, then men. It is pledged to do for the race what it does for the individual man. Its plans are elastic, expansive, inclusive; it preëmpts the round earth as its sphere of activity; it ignores no class or rank; it forgets no tribe or nation; it is charged to minister in God's name to the world. It is commissioned, aye, commanded by its great Founder to disciple all nations. In this service it blesses and is blessed; in this ministry it uplifts and is itself uplifted; in the accomplishment of this noble mission it will finally be forever vindicated and crowned.

"Fly, happy happy sails . . .
Fly happy with the mission of the Cross;
Knit land to land, and blowing havenward
With silks, and fruits, and spices, clear of toll,
Enrich the markets of the golden year."

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